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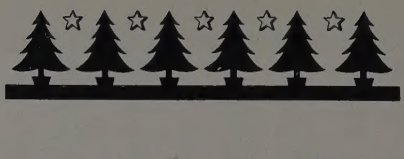
. 42, No. 11 DECEMBER 16, 1959



MISSING FIGURE

THESE WEEKS our house is a busy place, with the shopping, baking and decorating for the Christmas holiday. One of the first things we take out of our big Christmas storage box is the manger scene. It has always had the place of honor on our mantel and is truly lovely with a soft light shining on it and the music box tinkling sweetly.

THIS YEAR, as usual, my two little boys helped me set up the manger scene. We had Mary, Joseph, the Wise Men, the shepherds, the cattle and the manger all in place—but we couldn't find the Christ Child. We looked everywhere in the wrappings, but the figure was missing.

"We just have to find the Christ Child or our manger scene is no good," the older boy said. "We can't do wit him."

Well, we kept looking and finally taking everything out of the Christ box, we found the tiny figure in the bottom. You can imagine how ha we were when the scene was fi complete.

BUT IT MADE me think, how like incident our lives can be. Shopping, ing and decorating may fill our thou to such an extent that we let the C Child slip away. That kind of Christ is never complete. We can't do wit him—and if we search carefully enc we will find him waiting, as always enter into our hearts and homes.

—MRS. DAVID AMSTU

The LUTHERAN *News Magazine of the United Lutheran Church in Americ*

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THIS WEEK . . .

● OUR COVER PICTURE was taken at St. Paul's Church near Statesville, N. C., which, like many American churches and homes, has adopted the European custom of lighting a candle on a wreath for each of the four Sundays in Advent. This tradition with many other old-world customs is also being observed at Reformation Church in Washington, D. C., which gives every European nation a chance to add its Christmas customs to traditions from other lands. (*p. 11*).

● CHURCHES AND HOMES are not the only ones to prepare for Christmas. THE LUTHERAN does too. Next week, we'll be coming out with a combined Christmas and New Year's issue of 66 pages, the biggest in years. In an expanded feature section, we'll let people on the spot tell about Christmas 1959 in Europe, South America and the Holy Land. Among contributors at home are Theologian Jacob Heikkinen of Gettysburg Seminary, John W. Montgomery of the Federated Theological Faculties of Chicago University, and our New York Correspondent Paul Valentiner.

● AS YOU READ THIS, President Eisenhower is in India. Our story on India (*page 14*) was derived from a three-day conference of Indian and American Lutherans who discussed candidly how Indian Christians can be helped by the American churches. What emerged was the picture of a country struggling to become a modern nation and of a church striving to be part of it.

● MARGARET MANLEY went to interview President Millard Gladfelter of Philadelphia's Temple University with two things on her mind: We wanted a story on the member of the ULC Executive Board who is one of the top people in American education, and she wanted to know whether her children will have a chance of getting into college ten years from now. She cleared up both points. Dr. Gladfelter is confident that American schools will keep up with growing demands, and we're satisfied because we got a story.

THE CHURCH IN THE NEWS

Catholic candidate issue grows

A roadblock to nomination of a Roman Catholic for the presidency of the U.S. has been the claim that he would be subject to orders from his church hierarchy and could not act freely. Roman Catholic spokesmen weren't making the road any easier for a nominee from their church. Last week a Jesuit theologian said a Roman Catholic could not conscientiously take any action of which his church disapproved. The Rev. John R. Connery, professor of moral theology at West Baden College, Indiana, warned, "The American public must face the fact that it runs some risk in electing any conscientious man to the presidency."

The issue had been sharpened when Episcopal Bishop James A. Pike of California demanded to know if decisions of the U.S. Roman Catholic hierarchy opposing public support for any birth control program would be "binding on Roman Catholic candidates for public office."

Any freedom of action was ruled out by Father Connery. Writing in the Jesuit weekly *America*, he said "it would clearly be wrong" for a Roman Catholic President to approve any bill fostering a birth control program. If the President felt the program necessary as "a lesser e he could "dissociate" himself from i allowing it to become law without his proval, the priest suggested.

Wider problem seen

"Any conscientious man" can be fa with a moral problem, Father Conn continued. "A Methodist could be fa with a dilemma in deciding whether sign a bill that would provide smoking drinking facilities; a Christian Scien in a public health program; a Quaker a defense budget." The Roman Cath writer did not note that other religi bodies do not claim the right of mc decision for members on the threat punishment.

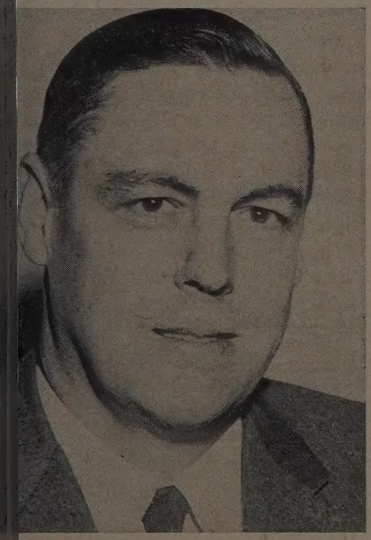
As the issue widened, the Internatio Co-operation Administration in Washi ton called it "academic," since no fore land has asked the U.S. for help in s ting up a birth control program, althou Japan and India have such programs u der way. The National Catholic Welfa Conference hastily pointed out that t hierarchy's statement should not be tak to mean that the Roman Catholic Chur refuses to face the overpopulation issu "Catholics are very much opposed conditions of overpopulation, in whi the scarcity of living resources no long allows humans to live in dignity," it sa

Commenting editorially, the Washin ton *Post* said Catholic bishops are "e titled to state a moral standard for the communicants . . . The primary concer of public policy is that the dictates of o group should not be forced upon fo lowers of another or upon the public large."

President calls it religious

President Eisenhower responded to press conference question by calling birt control "emphatically a subject that is n

oper political or governmental activ-
or function or responsibility. This
g has for great denominations a re-
us meaning . . . I have no quarrel
them, as a matter of fact this being
ly the Catholic Church, they are one
ne groups that I admire and respect."
President suggested that foreign na-
s seeking help in dealing with popula-
problems should apply to profes-
al groups.
me Protestants bridled at the Presi-
's reference. Bishop Pike said that
le respecting the right of this par-
ar church to take" its position, con-
sional leaders and political candidates
"take into account the positive
ning" of other religious bodies.



DR. DONALD HOUSER
Missions are building

sion housing program gains

ne year ago Executive Secretary Don-
Houser had told the United Lutheran
d of American Missions that 461
ding programs of mission congrega-
tions would need aid within two years. Authorization for the board to borrow up to $8 million to provide second-mortgage loans to young congregations would soon bring "real results," he promised.

First results of the new loan program were revealed at the board's meeting this month. The board had drawn $4.5 million of its authorized funds. Eighty-four missions had completed their first chapel units during 1958 and nearly 250 others were at some stage of a building program. Parsonages and building lots for new missions were being provided on schedule, Dr. Houser said.

Sixty-four new congregations will have been organized during 1959, Dr. Houser continued. An additional 60 new fields have been entered in 23 states and three Canadian provinces. Biggest new item has been aid to urban congregations, with 47 given material assistance during the year. Indications are that about 55 new congregations will be organized during 1960, Dr. Houser predicted.

Leaving the mission rolls were 76 congregations, which became self-supporting during 1959.

NCC warns on labor laws

Right-to-work laws were opposed by the General Board of the National Council of Churches at its Detroit meeting Dec. 2. A lengthy resolution on ethical issues in industrial relations said, "Union membership as a basis of continuing employment should be neither required or forbidden by law; the decision should be left to agreement by management and labor through the process of collective bargaining." Twelve board members abstained from a vote on the document, which was adopted 73-16.

The resolution warned both management and labor to recognize and accept their obligation to safeguard public wel-

fare by responsible use of their power. "Shocking lack of integrity" and "appalling corruption" that have been revealed by recent congressional probes show an "unhealthy moral condition," the council said. It also hit "featherbedding" practices, saying, "Requiring payment in wages or salaries where work is unnecessary or not performed at all leads to a price inflation not for the public good and should not be engaged in."

The council instructed its president, Dr. Edwin Dahlberg, to offer aid to management and labor "in their effort to reach a fair and early settlement" in the steel strike. Prolonged strikes "can lead to consequences with regard to freedom in collective bargaining which neither the steel companies nor the union wants, and which can also impair other freedoms in our national life," the NCC warned.

Sunday laws upheld

States have the right to ban sales of merchandise on Sunday, New Jersey Superior Court Judge Everett M. Sherer ruled early this month. In Newark's Federal Court, Judge Mendon Morill also refused a demand by two Orthodox Jewish merchants that they be permitted to keep their stores open on Sunday.

Closing of commercial establishments at certain times acts for the "greater good of the greater number," Judge Sherer said. Individual inconveniences "must be suffered as the price to be paid for living in a well-ordered society." He said laws "peculiarly necessary to the public good and welfare" did not infringe on constitutional rights to religious freedom.

New Jersey's statute bans Sunday sales of clothing, home and office furnishings, appliances and building materials. It was approved by voters in twelve counties in a referendum held last month, but faces a further test on Dec. 22 when the st Supreme Court will hold a hearing on constitutionality. The American Jew Congress, which represented one of Orthodox merchants, said that if the st court upholds the law it will be appea to the U.S. Supreme Court.

Supreme Court ruling sought

First test of state Sunday closing la to reach the U.S. Supreme Court ca from Maryland. Attorneys for a ch of discount stores made the appeal af Judge Benjamin Michaelson in Annap convicted employees of the store criticized the state law. "It seems ri culous that you can buy beer and whisk on Sunday" but you can't buy a shirt, said.

Maryland's Supreme Court had uph the conviction. It said that the claim religious discrimination "has been swered many times." Sunday laws "p vide a day of rest from work" and not constitute "a law respecting the tablishment of religion or prohibiting f exercise thereof," the court held.

Merchants in Virginia and Minnes also planned to ask federal intervent to declare their states' Sunday clos laws invalid. In Pennsylvania, a fede tribunal upheld the state's new Sun laws which increase penalties for v lators.

In Minneapolis, the *Star and Trib* refused to accept advertising that cluded the term, "Open Sunday."

Merchants asked to co-operate

Retail stores throughout the U.S. w asked by two of their major trade as ciations to remain closed on Sunda Nathan J. Gold, president of the N tional Retail Merchants Association, a J. S. Mack, president of the Vari Stores Association, restated opposition

BIBLE IN PORTUGUESE

w revision of Holy Bible in Portuguese s recently completed by American Bi- Society. Mrs. Dora Vasconcellos, azilian consul-general in New York, eives first copy from Dr. James Z. ttinga, society's publicity secretary.

---

bbath sales in statements timed to co- ide with the Christmas selling season. e two associations represent more than ,000 stores in all 50 states.

"During the past year the public has ade it clear in many communities that nday selling is particularly onerous," r. Gold said. "We feel that the indus- loses more in stature and respect than gains from Sabbath selling practices d it is evident that the public is much clined to agree with this view." Mr. ack said that "no commercial activity hich tends to destroy the character of nday observance can be justified as rvice to customers. The considerations hich centuries ago led to setting Sunday art have not changed."

Evolution's meaning disputed

Sir Julian Huxley, British biologist, told a University of Chicago convocation this month that biblical religion is doomed. Scientific knowledge will replace it, he said. "Instead of worshiping supernatural rulers, it will sanctify the higher manifestations of human nature in art and love, in intellectual comprehension and aspiring adoration, and will emphasize the fuller realization of life's possibilities as a sacred trust." The event at which the British scientist spoke marked the 100th anniversary of Charles Darwin's *Origin of Species* in which he outlined a theory of evolution.

A sharp retort was made on the same platform by Lutheran theologian Dr. Jaroslav Pelikan, who said the biblical creation story was an evidence of man's dependence on God. "Theologians are listening to scientists with seriousness and humility," he said. "So serious and humble are they in their dedication to the task of theology that they will not let theologians pose as scientists. So deeply do they believe in the task of science that they will not let scientists pose as theologians."

The Rev. J. Franklin Ewing, professor of anthropology at Fordham University, called evolution a "valid scientific theory." The priest added, "God is the Creator of man, body and soul. Whether he used the method of evolution for the preparation of the human body or created it from unorganized matter is not of primary importance. In either case he is the Creator."

Refugee debt suit unlikely

Sponsors had guaranteed that refugees brought into the United States during the postwar resettlement program would not become public charges during their first five years here. Most refugees became

self-supporting speedily. An issue was raised in California, however, when two refugees sponsored by the National Lutheran Council were hospitalized in state mental institutions. The council paid for their care for the five-year period, then stopped.

To settle the issue of responsibility, California indicated that it had no choice but to sue the council. The suit was delayed pending decision on a similar case in the New York courts. New York's appellate and supreme courts recently upheld a city court ruling that sponsors could not be held "forever responsible" and had discharged their duty after the five-year period. Participating in the New York case as friends of the court were the Lutheran Refugee Service and five other refugee agencies. Attorney Michael F. Markel of Washington represented the Lutheran interests.

DOLLARS STRETCH IN HONG KONG

Gifts made through Lutheran World Action go a long way in Hong Kong, according to the Rev. K. L. Stumpf, Lutheran World Federation representative there. As chairman of the Hong Kong committee for the World Refugee Year, Pastor Stumpf came up with the following statistics:

For 12 cents you can feed a refugee child for one day.

For $8 a boy or girl can be kept in school for a year.

For $17 a refugee family can be given food, clothing and shelter for a month.

For $20 you can train a young man or woman for a trade at which he can earn a living.

For $34 you can feed a child for a year.

For $200 you can supply the capital needed to build a small concrete dwelling for a homeless family.

Similar "bargains" are available for Arab refugees, the World Refugee Year committee added.

The court decision made it unlik that there would be further suits aga sponsors after the five-year period, Markel said.

Churchmen on Russian trip

A five-member delegation of the Wo Council of Churches is in Russia fo three weeks' visit as guests of the M cow Patriarchate of the Russian Ort dox Church. Only American in the gr is Dr. O. Frederick Nolde, director the Commission of the Churches on ternational Affairs. A United Luthe pastor, Dr. Nolde is dean of the gr uate school at the Philadelphia Semina

The visit will continue the "get-quainted" process that began when Wo Council and Russian Church represe tives met at Utrecht, Holland, in Aug 1958. Two Russian observers atten the council's Central Committee meet in Greece last summer.

The western quintet will hold for talks in Moscow with Orthodox offici Visits are planned to Armenia and Lat In Riga, Latvia, the group will co with Archbishop Gustav Turs, head the Lutheran church in that area.

Religious freedom statement ask

The Vatican Council called by P John XXIII should "speak clearly on subject of religious liberty," a group Protestant churchmen said. Represe tives of the World Council of Churc and of nine international Protes bodies, including the Lutheran Wo Federation, said such a statement "highly important for the sake of impr ing inter-church relations." Protesta have complained in recent years ab mistreatment of minority groups in p dominantly Roman Catholic lands Spain, Colombia and Italy. The Wo Council is currently engaged in a st

KOREA, U.S. soldiers enter nset hut that serves as chapel a religious retreat. Flower- orated altar and churchly fur- ings provide helpful atmos- re for worship. In Seoul a per- ient chapel was constructed dedicated in the past year.

religious liberty, including the situa- n of Protestant people living in these ds.

Lutheran representatives at the meet- were Dr. Vilmos Vajta, Dr. Arne vik, and the Rev. Bengt Hoffman, di- tors of the LWF departments of the- gy, world mission and world service.

ct's plea rejected

Children of Christian Scientists should exempted from health instruction in blic schools "on religious and constitu- nal grounds," the sect's Committee on blication told the Kentucky State ard of Education. Members of their up believe that "spiritual understand- of God and man's relationship to him the effective method of healing," the ition said. Planting "pictures of dis- e and fear of disease" in a child's mind needless, the petition continued.

Children of Christian Scientists in In- na and Illinois were exempt from alth training and could substitute elec- es, the committee said. Kentucky ools require health courses from the to 12th grades.

The petition was summarily rejected the state education board.

And so forth

Downtown Trinity Lutheran Church in Bismarck, North Dakota, has mortgaged its property for $100,000 to finance construction of an Evangelical Lutheran Church mission congregation in Southdale, a Minneapolis suburb.

Royalties from singer Pat Boone's best-selling book *Twixt Twelve and Twenty* aid the Northeastern Institute for Christian Education, Villanova, Pa., a college affiliated with the Churches of Christ denomination. The entertainer is a member of the institution's board of trustees.

Dr. Max Lohe was elected in October to his third three-year term as president of the United Evangelical Lutheran Church of Australia, a Lutheran World Federation member.

South Dakota citizens are raising funds for a heroic statue of "Christ on the Mountain" to be erected in the Black Hills National Forest south of Spearfish. Sen. Francis Case heads the nonsectarian group planning the monument.

New mission at South Portland will be the second Missouri Synod congregation in Maine, joining a congregation at Lewiston.

WASHINGTON

By ROBERT VAN DEUSEN

BIRTH CONTROL

A STATEMENT by the Roman Catholic bishops against birth control made this controversial subject a live issue in the 1960 presidential campaign. The statement produced wide discussion of two basic questions: whether public funds may rightfully be used to provide information on family limitation in this country or abroad; and whether public officials who are members of the Roman Catholic Church are bound by their church's pronouncements (*see page 4*).

A restatement of Roman Catholic opposition to birth control would not have been news. But the bishops went on to say that Roman Catholics would not "support any public assistance, either at home or abroad, to promote artificial birth prevention, abortion, or sterilization whether through direct aid or by means of international organizations."

Translated into public policy, that meant that the church would oppose any part of the foreign aid program where information on voluntary family limitation would be offered to people in overpopulated countries. It meant, further, that any United Nations agency receiving part of its support from the U.S., such as the World Health Organization, would be banned from helping any country set up planned parenthood programs, if the bishops have their way.

There has been growing concern over the problem of "exploding population" Asia and Africa, and a feeling that oth remedies without widespread birth co trol may prove futile. Before the end the century, if present birth rates co tinue, China and India will have ov three billion people—more than are the whole world today.

Political implications

THE ISSUE was brought into politi focus by Episcopal Bishop James Pike San Francisco, who asked whether t statement was binding on Roman Cat olic candidates for public office. Repo ers put the question to presidential pirant John Kennedy. He answered th long before the bishops spoke out, he h felt it would be a mistake for the U government to advocate the limitation population in underdeveloped countri

Kennedy said, however, that if he w president and the question came up decision, he would go by whatever seem best for the U.S., without regard to position of his church. He added that sharing birth control information w other countries at their request were authorized by law, he would abide by law of the land.

A NUMBER of Protestant presiden hopefuls commented on the questi Most of them struck the same note: t the U.S. should not take the initiative proposing population limitation to ot countries, but that if any country quested help in providing its people w such information, it should be given.

As a result of the statements, a dee question is disturbing the minds of m thoughtful people: to what extent sho a public official, Catholic or Protest who is a faithful adherent of his chur be influenced in his thinking by moral standards taught by his chur

Washington Evening Star photo

Let Everyone Sing His Own Song

mopolitan Advent services in Washington church

d Christmas traditions from many foreign lands

/E KNOW THAT the message of Ad- and the holiness of the Christmas n still work miracles. And so we in confident that the light of Christ- will once again be proclaimed ghout the countries now living in hadow of oppression."

e man standing in the chancel of the eran Church of the Reformation on ington's Capitol Hill was Dr. Jurat Slavik, former ambassador to the United States from Czechoslovakia. He spoke to a crowded church where people from many nations had gathered.

"I wonder how Advent and Christmas are being observed today in my native village," he said. "Are there any old people left to uphold our traditions? Are the young told to stay away from church?"

Not one among the people in church could have answered his question but many minds were turned back to times long past and far-away countries as the Advent season was observed at Reformation Church.

THE LUTHERAN CHURCH on Capitol Hill conducts each year a series of Advent Evensongs. Families from foreign embassies in Washington gather in the church for a renewal of century-old traditions heralding the birth of Christ.

Surrounded by the Capitol building, the Supreme Court, the Library of Congress and the Shakespeare Library, Reformation Church is truly a focal point attracting worshipers of many foreign backgrounds in the nation's capital.

The combined choirs of the church, under Director Jule Zabawa, sing Advent music and traditional Christmas carols of foreign countries in their native tongues. Faces light up and lips move quietly in the nave as the choir sings German, French, Norwegian, Danish, and other foreign hymns.

The choir which received national recognition for its recordings of Confederacy and Union songs and its concerts at the National Gallery of Art, finds no greater satisfaction than to contribute their renditions to the Advent services. Each service closes with the singing of the traditional "Silent Night, Holy Night" which each worshiper sings in his native language.

EACH YEAR the embassies accept the invitation of Reformation's pastor, Dr. Lawrence D. Folkemer, to help in the preparation of services and cultural programs.

A representative of the Norwegian Embassy expressed the feeling of all foreign guests when he said: "Christmas is something to be *prepared for*, and in the

SCANDINAVIANS TRIM TREE

preparation we all must participat
is a family affair."

"To what extent this is true," he
tinued, "will be clear to those am
us who know what it means to be
from their own homes during this se
This is a season also of remembr
One recalls all past Christmases, fac
people who are not here any more
ditions that have changed."

ADVENT IN THE Netherlands, Sw
land and Germany comes to East C
Street as representatives from the re
tive embassies enter, with their fan
through the doors of the classicall
signed church.

The prophets of Israel speak w
German accent as the Forestry Secr
of the German Embassy reads o
coming of the Messiah.

The choir, tutored by several
own members, breaks forth in a m

GERMANS HERALD THE BIRTH

Dutch and German carols, some of
ch like *"Ihr Kinderlein kommet"*
e become familiar to American fami-
through Swiss music boxes.
lixed with the greetings from govern-
ts of the old world are the traditions
he Advent-Christmas season. Ameri-
parents and children listen to the
ription of life and activity in a
ch, Swiss, or German home as it pre-
s for the coming of the King.

N THE SECOND Sunday, Norwegians,
des, Danes, Finns visit the church to
their own Advent story.
raditions of the Nordic lands are not
miliar to members of the church.
y Washington residents are of Scan-
vian stock. Their roots are in Min-
ta and the Dakotas.

The mood of the season changes to one of sober reflection as representatives from Hungary, Slovakia, Estonia and Latvia speak of Christmas against the background of persecution and hardship suffered by Christians in the oppressed areas of the world.

No bitterness comes from the voices in the chancel. But they express a yearning for freedom, hope, restoration, and peace. Members of the church are offered opportunity to express their concern through "white gifts" brought to the church. In the prayer of dedication, hands and hearts are linked in the bond of fellowship.

FOLLOWING the service of worship, the congregation gathers in the parish hall. Embassy families provide samplings of native foods and pastries while the children, in native dress, entertain with familiar folk songs and skits.

Each year the traditional *Pfefferkuchenhaus* (gingerbread house) is presented by a child of the German Embassy to the pastor's child as a symbol of friendship and gratitude. Christmas art from Germany and Scandinavia decorates the walls and a costly French creche attracts old and young alike. Culture and tradition blend with songs and delicacies around the fellowship hall.

For all the visitors from foreign lands, Reformation Church strives to unite all hearts in a common spirit of peace, hope, and good will. Centuries ago the prophet Isaiah foretold of a Messiah who was to be the Prince of Peace. The more this Prince of Peace is accepted, the sooner all men and nations will "beat their swords into ploughshares and their spears into pruning hooks."

MASS RETALIATION is as old as history. Massive love has not been tried.—ALAN WALKER in *A New Mind for a New Age* (Abingdon)

For three days, 100 Lutherans from two continents discussed the future of the Christian churches in India

WANTED: A Reflection of Chri

By ROBERT E. HULDSCHINER

IF YOU WANT TO KNOW what India is like and ask a group of Indians you'll get contrasting answers. I asked the delegates from the Andhra Lutheran Church at an Indian Policy Conference called by the Board of Foreign Missions last month at a Pocono Mountain hotel. The answers were like pieces from a jigsaw puzzle that won't fall into place.

"Why do you continue to publish pictures of ragged people on dusty Indian roads and say, 'This is India?' " one Indian asked me. "It's like publishing the picture of a Harlem tenement section and saying, 'This is America.' "

But another Indian said: "In our country only 25 per cent of the people are reasonably well off. Hunger and illiteracy are our greatest concerns. If misery is one of God's blessings, my country has been blessed to excess."

The same contrasts appear if you ask about the advance of communism or the threat of Red China. "Communism has its appeal to destitute people," one man said. "There are Communists among the Christians in India, too. But India is a God-conscious country that won't go along with a godless philosophy. We're not afraid of it."

But another delegate said. "The best way to arrest the advance of communism in India is to build a strong Chris church."

I asked about the present outreac that Christian church. In statistics about 3 per cent of the population. statistics don't get you far in underst ing how Christianity ranks in India.

"I have a Hindu friend," one vi told me, "who gets up at four o'c in the morning and closets himsel the prayer room. He reads Christian ological books and says the Lord's Pra But he's not baptized.

"Another of my friends is a gov ment official. An inscription on the of his office reads: 'Jesus is the Way the Life.' He isn't baptized either. are they heathens?"

"The problem in India," a layman "is not that people don't believe in The problem is their vague idea a God. We must teach them that Go one."

"India," another one said, "does need to hear about Jesus. It wants t Jesus. Mahatma Ghandi once said: 'S us Christ.' His invitation still sta

LAST YEAR, the United Luth Church turned over to the 250,000-m ber Andhra Evangelical Lutheran Ch eight hospitals, one college, a semi and ten high schools and other pro valued at over $3 million. The

INDIAN GUESTS DISCOVER NEW AMERICAN THEOLOGICAL BOOKS
Pastors Paul N. Rao, V. Frederick, Raja Gopal, D. Ratnam

n the Christian faith in India could dvanced by missionaries from Europe America are over.

ince India has gained her independ-, layman A. Aaron Rao says, Chris-ity can be judged on its own merits, onger as an appendix of the white-'s rule. And he's confident that an an Christian church will flourish even he face of a reawakening missionary on the part of Hinduism and certain rictions on religious freedom. The ortunities for the church, he says, are d. The question is how they can best ised.

his is what the three-day conference he Poconos was all about. But sometimes the Indians on one side and the Americans on the other had trouble making contact. This is understandable considering the difference in their backgrounds. The Indian church is just coming of age. Most of its representatives at the conference had fascinating stories to tell about the experience that led them to Christ, to the acceptance of baptism and leadership in the church.

They're still marveling at having received God's gift of faith and find it difficult to accept the fact that personal witness is not enough and that a church needs the framework of an organization to be effective.

One Indian told me about a "holy

Christian man" who may still be living somewhere in his country. Wherever the man appeared, people crowded around to touch the hem of his garment.

"You read about people touching the hem of Jesus' garment in the Bible," the visitor from India said. "You read about things that happened 2,000 years ago. To us they're happening today. Non-Christian Indians saw in the man who confessed Christ a reflection of Jesus. They touched the hem of his garment, not 2,000 years ago but now. The church we need in India is not an organization but a reflection of Christ."

SECOND-GENERATION Christian Aaron Rao has a less mystic conception of the church's mission in India. He was raised as an orphan by missionaries ("they took care of me when I had nothing"), went into politics, served as a Congress Party member of the Andhra State legislature from 1946 to 1952 and owns a 25-acre farm and a small rice processing plant which makes him a well-to-do man by Indian standards. He is superintendent of church-related primary schools and acts as liaison between the Andhra Church and the government which pays heavy subsidies for operation of the schools.

Mr. Rao knows that even though the Indian church is eager to manage itself, it still needs American help in means and men. He hopes that American Lutherans will assist in India's farm development program (one ULC pastor who is an agricultural expert is in India now), that medical specialists will continue to be available to church-operated hospitals, and religious education teachers and supervisors from America will staff Indian schools and student centers. Some faculty members (with Ph.D. degree only) are needed in Andhra Christian College, and there is an opportunity for Amer medical missionaries to help the gov ment in its family planning prog ("Our Number One problem is c population").

As to subsidies from America Mr. feels that to freely give what you freely received is a Christian privil He was richly blessed through the w of the missionaries and has put his and talents at the service of the chu In the same vein he does not feel conscious about his church receiving v his Lutheran brethren in America car share with him. "Your dollars are t ing to you," he says with a broad s pointing to the Indian delegation.

Misses N. Martha and K. L. Margar of India visit Augustana's Upsala Colle

ERE WAS NOT ONE American at the rence who suggested that the ULC t to curtail its help to the Indian ch. A policy statement of the Board oreign Missions says that in areas e sister Lutheran churches have been lished, "the board's purpose shall be ffer assistance in training an in- ous leadership and to offer resources ersonnel, facilities and funds" for development. What was said by ricans at the Pocono conference was e with that statement. There was a ine desire to help.

t some missionaries with long-term experience hold that part of the ning of an indigenous leadership"

G. Devasahayam of Luthergiri Seminary Foreign Mission Board's Earl S. Erb

is to help Indian Lutherans come to grips with the reality of their situation.

Andhra Lutheran Church is one of the most heavily subsidized among Christian churches in India. Over 50 per cent of its budget is borne by the United Lutheran Church. To Indians this is another evidence of God's goodness. Some Americans fear that unless stewardship becomes an action word in India, God's providence may be accepted as a permanent crutch.

A medical missionary, just returned from India, said it might be time to pull American doctors out of church-related hospitals and let Indians bear full responsibility. Indian doctors, he said, want to be surgeons. "Not one of them is taking post-graduate work in medicine, pediatrics, psychiatry, geriatrics, pathology or general practice."

There were some questions as to whether large church-operated hospitals in a country getting an increasing degree of government-supported health services were doing a job comparable to the sacrifices required to keep them going.

Americans at the conference wanted to know to which extent church-operated high schools and Andhra Christian College served the Lutheran constituency (in the college, about 700 out of a total of 2,400 students are Christians) and whether they had an evangelizing function in the country.

The Indians answered that the biggest contribution Christianity can make to India's emancipation is its influence on the moral climate of the country. This contribution cannot be measured in statistical gains.

AMERICANS WERE EAGER to understand the Indian position. They wanted to help, to explore all avenues of co-operation. Representatives of the United Lutheran

Church Women were taking notes whenever the possibilities of new projects were mentioned. They voiced support for current negotiations of the Andhra Church which will probably lead to merger with other Lutheran bodies and the Church of South India, itself product of earlier Protestant mergers.

BUT IT WON'T be easy to give the Indians all they want. Recruitment of new missionaries may well present a problem if specifications drawn up by members of the Indian delegation must be a guide.

Mr. Rao said missionaries must be specialists in their field. They should preferably come for short-term assignments, a few years as against the customary life-time Indian service interrupted by one-year furloughs. They should be selected according to rigid standards of technical knowledge and Christian qualifications.

He conceded that the list of specifications for the selection of candidates he had drawn up was long and overambitious, but here is what he read:

Missionaries assigned to India should

1) be dedicated, spirit-filled Christians noted for their goodness;
2) be persons of education, culture;
3) be free from ultra-nationalism;
4) be willing to work under guidance of the indigenous church;
5) without surrendering loyalty to their own tradition keep an open mind to a lessening of denominational emphasis;
6) have unshakeable faith and capacity for comradeship;
7) act at all times as messenger Christ and exponents of his su ing love;
8) carefully avoid even the app ance of serving any self-interes their native land though rem ing loyal to their own countr
9) be particularly mindful of t limitations and obligations guests (in India);
10) let their activities be a consti tive force in society;
11) have the capacity to underst and appreciate the aspiration others;
12) understand the changing curr of political, economic, social religious life and interpret Christian message to the pre generation;
13) be a willing colleague, free fr a sense of racial, cultural and s itual superiority;
14) consider whether God is call them to adopt Indian citizensl

IF YOU PUT this list, which embo the Indian dream of what an Ameri missionary should be, against the ba ground of the reality of American chu life and its operations, you get an i of the problems involved in making two meet. It is, as the Indians will rea tell you, by the grace of God that t frequently do.

✠

WHEN JESUS SAID, "My kingdom is not of this world," he was not declaring that it was a heavenly as opposed to an earthly realm. Rather he was announcing that the whole basis on which his kingdom was to be established was the will of God, not man's ambitious, arrogant schemes by which he seeks to achieve his own salvation quite apart from God.—HOWARD CLARK in *The Renewal of Hope* (Association Press)

hiel College Choir:

n-stage and off, it's teamwork

BETTY LAWRENCE

HEN VICE PRESIDENT RICHARD NIXON
l the Thiel College Choir sing a
ey of songs this fall, it was only half
ir. School had opened just two days
e and there wasn't time to audition
ew voices. What was left of last
s glory had rehearsed twice and
ack to the old routine.
was quite a day for Thiel. The new
ce building was being dedicated and
Mr. Nixon was speaker and recipient of an honorary doctorate. He listened to the choir, then said: "I can't imagine why you need to rehearse. You can't possibly get any better!"

THIEL COLLEGE, Greenville, Pennsylvania, is a small college, and the choir is young, just six years old. But Marlowe W. Johnson, the choir's founder and director, has shaped it into a team of such outstanding performance that it is one

of the groups chosen to sing annually at Washington, D. C., Cathedral.

Thiel choir is as closely welded a team as any sports squad fielded by the college. The choir functions as a team not only in the balanced group-effort which goes into each performance. It continues off-stage.

As they leave the stage, singers form a snake line, one behind the other. Each member rubs and massages the back of the one in front, while someone behind him rubs the tension out of his back.

CHOIR MEMBERS must maintain a scholastic graduating average to stay aboard. Almost all of them carry a heavy academic schedule, yet rehearse each day, Monday through Friday of the school year, from 4:40 to 5:40 in addition to separate section rehearsals for two one-half hour periods each week. New members come in for extra study at scheduled periods of voice class. Yet 20 per cent of the choir is on the dean's list!

Each year the choir elects new officers. I met with the 1959 officers: Lynn Burkett, Kenneth Shaner, John Mershon, Patricia Beckman, Bonnie Youkers and Raymond Wick. Lynn, president of the choir, is also student manager. When the choir is on the road, usually for one main tour of two weeks, plus several weekends, Lynn sees that rooms are assigned, that the choir gets onstage properly and so on: no small chore.

"LYNN'S OUR *real* singer," said Raymond. She has one of the few trained voices and does the solo part in "Beautiful Saviour." This makes Lynn the odd ball, since practically everyone else has had no private training: good voices, but untrained.

Bonnie is a case in point. She does not even have background pointing to a love of music. Yet from the first time

MARLOWE W. JOHNSON
Big plans for Thiel

she heard the Thiel Choir, she knew was the school she wanted to attend. the tryouts in her freshman year, presented herself. How ridiculous you get, she asked herself, you hav got a chance. "Come on," said Johnson, "let me decide. Sing 'Beau Saviour.'" She was so rattled she it—to the tune of "Beautiful Dream

Mr. Johnson was delighted. It was funniest thing he'd ever heard. "I d stop her," he said. "How was I to k —maybe the Episcopalians sing it way!"

Since each year 80 to 120 stud audition for the 60-member choir (usu there are 20 to 30 openings) Bo didn't make it that year, but when Johnson urged her to try again the ond year, she made it.

"The big thing," says John, "is w Mr. Johnson lets us direct. When

singing in a section everything re-
ves around that single part, but when
are out front you hear the whole
g. Only then do you realize the dif-
lt job of the director."

GOING ON TOUR is, naturally, the bonus
ll. Usually the sponsoring group is
ed to provide lodging. Only when
y sing in New York and Washington
s the choir get hotel accommodations.
ually the places we stay at go from
extreme to the other: one time extra
h, next time no plumbing!"

Many of the concerts hold unforget-
e memories. Pat said, "Remember
n we got the Chautauqua Salute?"
s was extra-curricular learning. None
ever heard of the Chautauqua Salute.
y thought something had gone wrong
n, at the close of the program, in-
d of the usual applause, there was
r silence. Then, suddenly, the great
hitheater blossomed into a field of
wy white, waving, fluttering programs.
s tribute is given only to exceptional
formance. The choir very nearly lost
trained poise. They will never forget
r surprise.

THERE IS another concert they aren't
ly to forget. This happened one night
Erie, Pa. The choir mounted the risers
waited for Mr. Johnson to come on-
stage. Mr. Johnson didn't come. A min-
ute, when you are on stage facing an
audience, is as long as a light year. The
choir, as a man, felt nailed to the spot.
The director is the one who makes things
happen. But he wasn't there.

Three minutes. Four minutes. They
were welded into a team. They stared
woodenly at the audience, who, just as
frozen, stared back at them. Five
minutes.

Heaven relented at last. In walked Mr.
Johnson, calm and collected. "I wasn't
excited, just uncomfortable," he says now.
He had dressed for the concert in another
part of the building and had not been in-
formed when the choir members had
taken their places on stage. All ended
well, but the choir knows they'll still be
talking about it at their 50-year home-
coming.

Marlowe Johnson has a goal for this
choir: he wants to take them abroad for
a six weeks' summer tour. "We send so
many groups of other types overseas," he
said, "that we should send a group of
the church's young people who are seri-
ously interested in culture, much more
than Europeans are led to believe."

It will take a lot of doing, but for a
man, who, in six years, has shaped a
choir of this magnitude, one of these days
we may be wishing them "bon voyage!"

PRESIDENT MCCOSH of Princeton University once remembered during prayers in chapel that he forgot to make an announcement, and he knew that students would rush out immediately after the benediction. So in his closing prayer he said: "And, O Lord, we ask thee to bless this great and noble institution of learning, its students here gathered, and not only these, but the faculty, especially the assistant professor of German, whose class will meet at half after nine this morning instead of ten as usual."—DAVID A. MACLENNAN in *Notable Sermons from Protestant Pulpits,* edited by Charles L. Wallis (Abingdon)

Millard Gladfelter, a United Lutheran, is president of Philadelphia's Temple University. In an interview, he said:

We Need New Types of Schoo

By Margaret Manley

Statistics are impersonal things. Children are anything but. Recently I received a jolt. My children are statistics.

It all began with Dr. David Bremer's article on church colleges (The Lutheran, *Sept. 30*). In 1970, Dr. Bremer said, six million young people will be attending institutions of higher education. Two of those digits will be my two older children.

My husband and I had talked only vaguely of our three children's future education until Dr. Bremer warned us about a jump of two-and-a-half million students between now and 1970. In 1970 my two older digits may not get into a church college.

Of course, they may not want to; they may desire specialized training that a church school cannot provide. There are, according to the statistics, 1,975 institutions of higher learning in the United States. According to James Bryan Conant, one of America's most illustrious educators, diversity in education is necessary.

With almost 2,000 schools in existence there seems to be little to worry about as far as diversity is concerned. But parents might well worry about which school to pick and whether the sch they choose for their children will able to take them in.

One man who knows a great about the situation of colleges in United States, both church-related secular, is a prominent Lutheran laym Dr. Millard Gladfelter, who became year president of Philadelphia's Tem University (enrollment over 27,0 He's a member of the ULC Execu Board, served two terms on the Boar Higher Education, was its first lay p dent during the second term. He holds a number of offices in city, s and regional commissions on educat

Dr. Gladfelter is tall, silver-haired looks and talks like a college presi in the movies. I went to see him in office in Temple's administration b ing. Now 59, he has been affiliated Temple since 1931, first as registrar, as provost.

Born in York County, he studied Gettysburg College, got a Ph.D. f the University of Pennsylvania (t honorary doctor's degrees came lat was a rural school teacher, high sch principal and supervising principal York before joining Temple's faculty.

The need for "diversity in educati is just as much on his mind as on t

other prominent American educators. "The day of the prestige school is gone," Gladfelter told me. "Ten years ago high-school vocational guidance counselor would criticize a student for choosing a college that doesn't have much of tradition. Now the climate is changed. Counselors guide youngsters toward the schools best suited to meet their needs."

AN EVER-INCREASING number of high school graduates want more training without being able to afford a full-scale college education. New institutions are needed to give them what they want. Colleges and universities ("We are past the stage of competition, we now pool our resources") are trying to supply them.

TEMPLE UNIVERSITY has established Ambler Junior College. Formerly a school of horticulture, it is now accredited, caters to students desiring technical knowledge in that field but goes further. It has faculty and courses to provide credits for the first two years of college.

A student can attend Ambler, perhaps living at home although there are some dormitory facilities, then transfer to Temple to complete a four-year course.

Community colleges, like the one in Harrisburg, Pa., help students get a home-town education. Harrisburg Area College Center is an example of a school run by co-operating institutions. It is sponsored by Temple, Pennsylvania State

TEMPLE UNIVERSITY'S MAN OF THE HOUR
President Gladfelter (right) with Chancellor Robert Johnson

University, Elizabethtown College and Lebanon Valley College. Its curriculum provides two years' regular undergraduate work, gives credits for graduate courses.

Temple with its 27,000 students (80 per cent commuters) and large city universities like it throughout the country, Dr. Gladfelter feels, must meet the needs of the urban area they serve. Employment problems, racial tensions, he believes, can only be solved by educational institutions in the immediate vicinity.

AMID ALL THIS carefully preserved diversity, church colleges have their own distinctive place. They give, according to Dr. Gladfelter, the broad general foundation in liberal arts necessary for development of the individual. Because need for such education will continue to grow in the future, Dr. Gladfelter does not believe an arbitrary limitation of enrollments in church-related schools would be advisable.

"No school should be scolded for taking in more students," he said. "No school ever takes more students than has resources, in dollars and cents, to accept."

WHAT IS NECESSARY for expansion is the support of the people assuming sponsorship of the college. And this kind of support must be spelled out in money in action, not words. More of this support will be needed. Expansion of church colleges is inevitable. With it come the higher costs of building programs and teachers' salaries. And there is little hope for federal or state aid.

But, Temple's president believes firmly church colleges are necessary. The formation of mature individuals in the college community requires close personal relationship with the teachers. In special fields, the small college is as good or better than a large university. The church cannot relinquish its task of providing at least its own constituency with an opportunity for learning, a chance to prepare for a profession in a community bound together by a sharing of insight into the Christian faith.

"I told you we should have called an older man"

IVE MAKE A FAMILY

DAN AND I find it difficult to keep up
n children in three schools. Karen in
n school, Pete in a junior high just
ned this year, and Sue in elementary
ool. That means we are members of
e PTA's.

Ve have to attend (if we want to keep
children's respect) three plays, three
rettas, three school festivals—three of
rything. And we try to attend a few
rts events and city-wide school affairs.
s taking our turn at chaperoning at
ool parties. Plus . . . Well, you know.
lon't have to explain this at all to
ents.

And their extracurricular activities!
nd practice, choral groups, basketball,
r book, stamp club, tap dancing, piano
ons, scouts, science club. Then all
ir Sunday and weekday church activi-
—choir practice, Sunday school, Lu-
r League, confirmation class, youth
grams, religious holiday observances
ough the year. All these require
ental presence or support at some
e during the year.

"How DO we squeeze in our own
es?" Dan asked one evening, as we
ve to church to couples' club Christ-
s party. "Life will be even more
wded the next few years, until our
ee children are launched in the world.
e we going to allow our life and activi-
s to be squeezed out? Just so we can
pport our children in all the activities
ey consider are important?"

"And *we* feel are important," I added. "You'll admit, Dan, that *we* think it's important to support them. If we didn't, we'd be leading selfish lives.

"Anyway—don't complain," I warned him. "Where are we going right now?"

"To church—to a party," Dan replied.

"And what are the children doing this evening?"

"Sitting home with Karen in charge, engaged in legitimate pursuits, we hope," Dan muttered, giving me a you-win look. "Oh, I suppose we support our own affairs as often as we support the children's affairs. But, Connie, I feel we're often trapped into doing things for the children when we should be doing something *we'd* like to do."

IT ISN'T often that Dan complains. I'm usually the one who gripes. So I was just a bit surprised by Dan's comments.

"Here, all along I thought you and I were leading very worldly, outgoing lives," I said lightly. "And now you complain that we're hog-tied by our three darlings."

"Three demons," Dan corrected. "Know what Sue suggested as she cunningly waylaid me tonight?"

"No. What?"

"That you and I volunteer to accompany her Sunday school class on its expedition to St. Mark's Church. Seems her teacher wants parental help. Sue said, 'Put the idea to mommy tonight. She'll be in a good mood—sort of in a giving mood.' "

I snorted out my opinion. "If there's

anything I dislike, it's to accompany a . . . !" Then I laughed. "O.K. What's the date?"

Dan laughed, too. "Oh, Honey, we're just parents, that's all. As Sue said—we're sort of in a giving mood."

"Giving and forgiving, too," I said thoughtfully, as Dan parked at the church. "Not a bad motto for parents."

"If not carried to extremes," Dan said. "Too much giving and too much forgiving *could* lead to bad results."

"Isn't that the Caspers' car?" I looked at the new Chevrolet next to ours. "Imagine being able to afford a new car every year!" I sighed as I slammed the door of our well-used model.

"Down, down, green-eyed monster!" Dan patted my arm. "Remember Constance Melton's latest motto—Be Giving and Forgiving."

"I'm not envious—really," I explained. "I'm so glad the Caspers joined our church. And it was really you and I who put the idea in their heads during those fall evangelism and stewardship visits."

"See!" Dan said triumphantly. "There's a case where we followed out our own activities. We spent several evenings in October on that visiting campaign and didn't find the kids' interests squeezed ours out."

"Hey! Lissen!" I turned to Dan at the church steps. "When we left the house, you were complaining about the children's interests squeezing ours out. Now you're arguing on the opposite side!"

"That's because you're so persuasive, my dear."

"HELLO THERE, Meltons," a voice boomed from the corner. "Hope you have a free evening next week . . ."

Pastor Hanson approached us. He talked loudly over the party hubbub bouncing from wall to wall. People w decorating, stacking dishes on the serv counter, practicing around the pia trying Christmas records on the reco player, shoving chairs across the flo

Pastor Hanson said, "We need ab ten people on Monday to help trim Sunday school tree. It will be big. Th we have to sort and bag all the can And mimeograph the programs for Sunday school Christmas program."

Pastor Ittel came along, as Pastor H son outlined these jobs. "Both of us w at the Sunday school teachers' meetin Pastor Ittel said. "The teachers need little extra help next week. Everyo *expects* a Christmas program for and the children. The teachers are attendi to the music, program, carols, pagea We parents simply must pitch in and h on the business details."

"But me . . . I'm a Sunday sch teacher, though I didn't get to that l meeting," I added apologetically. "Do have to work on both ends? I do have much time and the children ha so many activities right at this seas and . . ."

I LET my complaining monolog dwindle to a whisper and then period it with a giggle. Dan was running a fing up my spine and hissing, "Aren't y changing sides now?"

"Pardon?" Pastor Hanson said. Past Ittel said, "Sorry, I didn't hear you."

"Oh, Dan reminded me that we'd l the cake in the car," I explained. "Y get it, Dan. I'll stay here and be givi and forgiving." Dan walked off, givi me an approving wink.

"Is that a quote?" Pastor Ittel aske "That—giving and forgiving?"

"That's the motto on the Melton coa of-arms," I said briskly. "Now . . . wh about Monday . . . ?"

WORSHIP NOTEBOOK

CHRISTMAS IN THE HOME

HEN I WAS a boy one of the delights hristmas was the *putz*. This, as any sylvania Dutchman knows, is the stmas "yard" or "platform" under tree. In almost every home long re the sun was up on Christmas, ex- children swooped down the stairs ehold the dazzling brilliance of the

neath it the miniature village with winkling lights, tiny waterfalls and tains, and the ever-present electric darting in and out of pasteboard els created a miniature fairyland. after the anxiety over gaily wrapped ages, the *putz* was a joy. And for thereafter people would make the ds of the neighborhood to gaze rap- sly at the wondrous Christmas *putz*.

ERE AREN'T many parents nowadays will work until four o'clock Christ- norning adjusting electric transform- nd sprinkling green sawdust "grass." slick home magazines display mod- ophisticated Christmas decorations. mart to have a pink tree with plastic s, but what's happened to the "?

th all sorts of suggestions for a rn Christmas decor, there's little to guish Christmas in the home from displays in the department stores. here ought to be something which, e midst of the colorful display, s of Christmas as the birthday of aviour.

rtainly no one would suggest that rection of displays or decorations produce grateful and believing tian hearts. Still, by the use of signs and symbols, the church has ever conveyed the Christian message. If there is one day in the calendar when that message ought to have full attention, particularly in our homes, it is on Christmas.

Most of the *putzes* I knew as a boy had, and usually in a prominent place at the base of the tree, the manger scene. Some of the families had brought from Germany the precious old wood-carved figures of the holy family, the shepherds, the wisemen, and the angels. Others simply purchased the colorful little statues from counters in the five-and-ten-cent stores. Above the excitement of Christmas even the smallest member of the family could behold the wondrous mystery of God's great gift of love.

TODAY MORE and more of our people are setting up cribs or creches in their homes as a part of the Christmas festivities. Often these are placed in a prominent setting and surrounded with candles to serve as a focus for Christmas devotions. The crib or manger scene is particularly helpful to relate to small children the story of Christmas. Night after night as they say their prayers and hear the words of scripture, beholding the figures of that glorious night, the little ones are led to appreciate that Christmas is more than a pile of presents.

In some homes even the ornaments on the Christmas tree are symbols of the message of God's Word. I know of one family which made its own tree ornaments. Each is a thing of beauty depicting some appropriate Old Testament symbol which points to the birth of the Messiah. Here is Jacob's ladder, shells to

symbolize John the Baptist, and many others.

ALL THESE THINGS can help, but most important is the thoughtful preparation that all give to the devotions in which the entire family participates. One will find that when each member of the family has taken his part in helping to make and color ornaments, and at the same time has given thought to what these symbols mean, there is a wholesome appreciation of the message of Christmas.

These devotions need not be stereotyped. There are many sources from which one may select according to his desires those things that will aid him to meditate upon the glorious birth of the Saviour. The *Service Book and Hymnal* affords many such items. A small booklet, *Advent in the Home* (Una Sancta Press, 246 Fifth Street, Ridgefield Park, N. J.), offers an office to be used for blessing both the crib and the tree.

The following suggestions have been drawn from many sources. They represent only one possibility for a Christian observance of Christmas Eve and Christmas Day.

A CRIB may be set up so that devotions may be conducted nearby. If it is desired, candles may be lighted at the time of the devotions. In some places the wisemen are not included in the scene until the Epiphany. Another practice is to set up the wisemen at some distance from the manger on Jan. 1. Each day the children are permitted to move them a bit closer until on Jan. 6, Epiphany, they are at the manger. In other places all of the figures are in place for the entire Christmas season from Dec. 24 until Jan. 6. Personal desires ought to be the deciding factor.

The suggested devotions which follow are meant to be used according to the circumstances in each family. Where children are very small, it would be if the collects were reworded to m them understandable to the very you

SUGGESTED DEVOTIONS FOR CHRIST

For Christmas Eve

The family should gather in front the crib. Usually the father takes lead in the responsive readings altho parts may be assigned to all who can r

Hymn. "O Come, O Come, Emmanu (SBH, No. 2)

V. Unto us the Christ is born:
R. O Come, let us worship him.

Lesson: St. Luke 2:1-20

V. The Word was made flesh and d among us:
R. And we beheld his glory, the g as of the only-begotten son of Father, full of grace and truth.

V. The Lord be with you.
R. And with thy spirit.

V. *Let us pray.* O God, our Heav Father, who on this night didst c thy Son to be born of the blessed Vi Mary for our salvation; Bless, we p thee, this crib which we have prep to honor that sacred birth, that all look upon it and remember the mys of his holy incarnation, may be f with the light of his glory, who with and the Holy Ghost, liveth and reig one God, world without end. *Amen* O God, who hast made this most night to shine with the brightness of true Light: Grant, we beseech thee, as we have known on earth the myst of that Light, we may also come to fulness of his joys in heaven; who li and reigneth with thee and the H Ghost, one God, world without *Amen.* (SBH, page 77)

Hymn. "Away in a Manger" (S No. 47)

Father . . .

Blessing of Almighty God, the
ner, the Son and the Holy Ghost be
us all. Amen.

n. "Silent Night" (SBH No. 16).
n all should go quietly to bed.

For Christmas Day

aps the most appropriate time for
devotion is at the table before dinner
ough it is appropriate for any time
ng the day.

n. "Joy to the World" (SBH No.
?).

on. John 1:1-15.

ect. Grant we beseech thee, Al-
ty God, that the new birth of thine
-begotten Son in the flesh may set
ee who are held in the old bondage
r the yoke of sin, through the same
s Christ, thy Son, our Lord, who
h and reigneth with thee and the
Ghost, one God world without end.
n. (SBH, p. 77)

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

ing secure

UESTION: Billie's behavior in school
tly got him into trouble. He was
ssertive, and disregarded the teach-
orders. When I went to the teacher
k about it, she said he lacks a sense
curity. What is meant by that ex-
ion? Why is it so desirable?

REPLY: A feeling of assurance is
eded by every child. It is a combina-
tion of a number of factors which parents do not usually think about individually, items which most children would have a hard time explaining. A youngster is more likely to be aware of its absence, if it is lacking, than of its presence if he has it. To have a feeling of well-being and confidence is natural and normal for a child—he just takes it for granted, as he does the air and the sunlight.

Such absence of anxiety, or being at ease, is made up of numerous elements, of which a few may be named: 1) Evenness of discipline which helps a child to know about what to expect, what is allowed and what is not; 2) enough expression of affection to let him feel that he is wanted; 3) enough attention or recognition to satisfy him, along with some praise for his successes; 4) certainty that his father and mother are devoted to one another and that he is a real part of the family.

While the sense of security is needed, it can also be overdone. Children can be made to feel that they are more important than their parents, that they are privileged to "run the house." Such an extremity may prove worse than the opposite. It is also true that parents and others may expect too much from a youngster's self-confidence.

But in general, the following are some of the benefits which may reasonably be expected: 1) Development of poise; 2) courage to assume his proper place in the home and to take part in outside affairs; 3) a wholesome balance between the "overbold performer" and the "brooder and worrier" who pays too much attention to his own feelings; 4) spiritual and moral advancement; impetus to go forward in education and self-improvement.

BOOKS

WHAT IS THE LORD'S SUPPER?

Luther's Works, Volume 36. Word and Sacrament, II. Edited by Abdel Ross Wentz. Muhlenberg Press. 389 pages. $5.

Luther's efforts to set forth an evangelical understanding of the sacraments, especially the sacrament of the Lord's Supper, are represented in this volume by six documents dating from the years 1520 to 1526. Chief among them is the basic treatise on "The Babylonian Captivity of the Church." Here is the source of the distinction, so well known to generations of Lutheran catechumens, between the sacramental and sacrificial elements in worship—between what God presents to us, in both the spoken and the enacted Word, and what we in response present to God, in prayer, praise, and neighbor-directed love.

Luther vigorously opposes the conception that the Mass or the Lord's Supper in itself is in any sense a sacrifice. The body and blood of Christ, he insists, are not offered up by us to placate an angry God, but are offered *to* us by God as a seal and testimony of his grace.

Surely, however, we may call this continual self-offering of God in Christ a sacrifice, even if Luther avoids the term. When modern Anglican and Roman Catholic theologians interpret the "sacrifice of the Mass" as not a repetition but a "re-presentation" of the sacrifice on Calvary, Lutherans may rightly feel that the time is ripe for a reconsideration of some of our own terminological rigidities. As Gustaf Aulen argues in *Eucharist and Sacrifice,* Luther's own doctrine of the sacrament is much richer than that which has become enshrined in the Lutheran tradition. To discern this, however, we should have to look beyond the writings contained in this particular volume of his works.

What is evident, even from "The Babylonian Captivity" alone, is that Luther's passionate concern was not, as sometimes alleged, to free the individual Christian from the "sacramental system," but to restore him a properly sacramental faith. It is sacraments, and the church itself, which in captivity and must be freed. Yet if question is put as to which is primary, W or sacrament, Luther's position seems q clear. "For it is certainly true that you have life, righteousness, and salvation wi out the sacrament," he writes, "but you not have life, righteousness, and salvat without the Word, even though you were receive the sacrament not only three ti a day (as the priests do at Christmas) even three times an hour" ("The Adorati of the Sacrament," p. 278).

The translation of "The Babylonian C tivity" is revised from the Philadelphia tion, while the other treatises are transla newly for this edition by Dr. Wentz Dr. Frederick C. Ahrens of Gettysburg C lege. The historical notes that have b added throughout the volume prove m helpful to the reader. FRANKLIN SHERM

State University of Iowa.

GOD AND ISRAEL

A Christian Theology of the Old Testame By George A. F. Knight. John Knox Pr 383 pages. $5.

The title of this book probably co from the considerable prominence given the saving purpose to which God's act in the Old Testament was constantly rected; but much of it has no specially Ch tian character. Emphasis is put on the portance of historical Israel, and on need of understanding the ideas those p ple held in order to understand the tru revealed through them. This is valid; in the author's use of it the net effect of is to give greater apparent prominence human thinking than to divine revelati

There is a tendency to give great wei to passages and phrases that really are nor; also to carry figurative expressions i an improper elaborateness of detailed plication. For example, the marriage

l to God expresses God's love and re- the depth of iniquity in man's unfaith- ss; but to say the two "became one " is unacceptable. Sometimes the spe- meaning a Hebrew word has in one ge is unjustly carried over into another e the context requires a different shade neaning. In other ways, also, some ge and improbable interpretations are ed. More Hebrew words (spelled in ish) are used than most readers can t by.

e author repeatedly drags in the idea primal Chaos as a continuing some- , and speaks of God as having "waged with the Darkness and the Deep. Old ament allusions to such a struggle are ry echoes of heathenism, not serious ation of the true God. Also it is start- to read that God made man's inner ency toward rebellion; and that David from the tribe of Benjamin.

me of the discussions are excellent, and stimulating. But some are inadequate.

olumbia, S. C. HAROLD L. CREAGER

ST. FRANCIS

y God and My All. By Elizabeth Goudge. rd-McCann. 316 pages. $4.95.

izabeth Goudge, whose melodic prose preted the life of Christ as a great sym- y in *God So Loved the World,* brings same fine sensitivity and imaginative rstanding to the task of interpreting t Francis of Assisi. It is no easy task nderstand the emotions and motives of an born in the 12th century; it is still er to paint a life-size portrait of a saint l its many colors.

t Miss Goudge never sentimentalizes. presents Francis as a young man long- for knighthood, extravagantly spending money on clothes, a leader with abound- vitality. Francis returned to Assisi be- e of a dream, and Miss Goudge com- ts that the Middle Ages attached im- ance to dreams as intimations of the of God.

e story of the founding of the Brothers or is told in detail, from the opposition of Francis' father who beat and manacled him, to the final plunge when, mastering his repugnance, Francis kissed the hand of the leper, bathed his sores, and ate from the same dish.

The Franciscan Order began with three, but soon increased and was recognized by the pope as an order of men "who had pledged themselves to obey to the letter all the hard commandments of Christ that most Christians busy themselves explaining away."

Each of the original brothers is individualized, and we see them not only in their unique relationship to Francis but as personalities. The relationship between

WORSHIP

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history content

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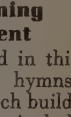

UNITED LUTHERAN PUBLICATION HOUSE

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Francis and the Lady Clare, founder of the Poor Sisters, which "has been a source of worry to some of their biographers," is no problem for Miss Goudge, for "everything in the lives of both of them was so subordinate to the love of Christ that it could have no existence apart from Him."

Francis inspired a new school of poetry and painting. But Francis himself had attained to what T. S. Eliot called "a condition of complete simplicity costing not less than everything."

There was a division in the order over the owning of property. Francis was blamed because he would not alter the rule to meet changing demands, and power passed to other hands. But Francis still had the power of prayer. There followed a trying time "when the fountain of joy in him was sealed over with pain," but in the end Francis won, received papal approval and was again at peace because the poverty and humility of the brothers had been preserved.

Miss Goudge said of this book, "I wanted to write it so much that I had to." That compulsion shows in the care with which she has recreated the life of Saint Francis, made vivid his influence on his own time, and revealed his example to succeeding generations.

VIRGINIA VEEDER WESTERVELT
Oneida, N. Y.

The Singing Church. By Edwin Liemohn. Wartburg. 122 pages. $2.50.

Since the beginning of the church, Christians have been worshiping God by singing Psalms or hymns of praise. This book is a history of congregational singing from its origin in the Hebrew temple until the present.

Dr. Liemohn traces the use of psalmody and hymnody in the church, explaining the influences of the early Christians, the Roman Church, the Reformation churches of Europe, and the early American churches. He gives informative details about the people and situations involved historically, but presents the facts in a concise form. The bibliography and index make it a valuable reference book.

M. M. R.

BOOKS FOR CHRISTMAS

CHRISTMAS CUSTOMS AROUND THE WORLD
By Herbert H. Wernecke. Westmins
188 pages. $3.50.

Attractive description of how Christ
is celebrated in 66 countries. Including
ipes. The author has collected a good
of current information about the great di
sity of Christmas customs.

OUR CHRISTMAS STORY
By Mrs. Billy Graham. Nelson. 80 pa
$2.50.

An informal, personal book for child
to read, or to have read to them. M
Graham gives more space to *Genesis*
Exodus than to the *Gospel according to*
Luke, telling about Adam, Noah, Abrah
and Moses, to explain why the world nee
a Saviour.

THE MARTIN LUTHER CHRISTMAS BOOK
By Roland H. Bainton. Muhlenberg.
pages. $1.50.

Parts of seven of Luther's many Chr
mas sermons have been selected and tra
lated by Prof. Bainton, with full-page
medieval woodcuts as illustrations. T
book was published in 1948, and is reprin
in paper cover at a lower price.

CHRISTMAS. AN AMERICAN ANNUAL
Edited by Randolph E. Haugan. Au
burg. 68 pages. $1.50.

This *Annual* is a perennial, coming ev
December for 29 years to bring Christm
cheer. A collection of seasonable art
articles which deserves a place in the livi
room magazine rack or table.

CHRISTMAS CHIMES
By Edward Eskildsen. Lutheran Publis
ing House. 64 pages. $1.

A small brother of *The Christmas Annu*
more modest in appearance but excellent
content.

hur O. F. Bauer Named ther League Executive

THE REV. ARTHUR BAUER

HE EXECUTIVE COMMITTEE of the Luther gue, official youth auxiliary of the ULC, ts annual meeting in Columbus, Ohio, month named the Rev. Arthur O. F. er to a six-year term as executive secre-. Pastor Bauer, 34, will succeed Dr. F. ie Conrad next October when the latter have served the limit of two terms in office.

astor Bauer has been associate secretary he LLA since 1954. A graduate of Wit-erg University and Hamma Divinity ool, he was for five years pastor of nesda-on-the-Bay Lutheran Church at Village, Ohio, before coming to the th organization's headquarters.

)r. Conrad told 200 young people who nded the officers' conference held in con-ction with the executive committee meet- that America's Christians must be held to blame for social and economic evils like segregation and strikes. "If the adult church members in North America really took their religion seriously," Dr. Conrad said, "there could be no Little Rocks, there could be no misdirected, misguided Ku-Klux-Klanners, there could be no bitterly contested, terribly wasteful steel strike." He urged his young hearers to shun security and comfort in favor of becoming "daring, devoted, dedicated pioneering pilgrims."

The 19-member executive committee approved a $176,963 budget for the league in 1960. Robert J. Menges, national president, said about one-third of the funds would be used to finance work camps, training institutes, and league literature.

Church Women Allocate Budget Funds for 1960

BUCK HILL FALLS, PA. — The executive board of the United Lutheran Church Women adopted a $1,150,000 budget for 1960. Principal beneficiary will be the ULC Board of Foreign Missions, which will receive $537,000 to help support Lutheran missions in eight overseas areas.

Other allocations announced by Mrs. Roy L. Winters, president: Board of American Missions, $200,000; Board of Parish Education, $17,100; Board of Higher Education, $14,500; Board of Social Missions, $12,500; Board of Pensions, $10,000, and Board of Deaconess Work, $7,500.

Miss Ethel M. Dentzer of Philadelphia, who served as a Lutheran missionary for 20 years in Japan and India, was elected associate secretary for education by the ULCW board.

A graduate of Biblical Seminary, New York, she holds a Master of Arts degree from New York University. She returned to the United States from India earlier this year, and is taking graduate work at Columbia University.

As associate secretary for education, Miss Dentzer will edit program and educational materials used by 163,000 ULCW members.

letters to the editor

ANOTHER PARISH SCHOOL

SIR: THE LUTHERAN (*Nov. 25*) in "The Basic Truth Is Christ" mentions "the only existing ULCA parochial school on the northeastern seaboard (in Hempstead, Long Island)." But the cover picture showing a class room of this school says "New York congregation is first on the East Coast." I believe Greenville, S. C., is on the East Coast, and Trinity Church in Greenville has operated a school for nine years. It includes kindergarten and the first three grades. We have an enrollment of 370.

(DR.) WYNNE C. BOLIEK
Greenville, S. C.

"COAL COUNTRY CRISIS"

SIR: Local pastors feel that the Hummel family ("Coal Country Crisis," THE LUTHERAN, *Nov. 18*) is in no sense typical and that it is untrue that "half or two-thirds of their weddings are so-called shotgun affairs." I do not know how accurately the author depicts conditions in the lower coal fields, but he has definitely failed to describe the situation in our immediate area. I doubt that the sex mores of our young people differ from those in other areas.

What sets this area apart is the high incidence of female labor in the garment industries and the lack of employment opportunities for men. Pastor Bagger mentioned these facts but I think he has mistakenly sought the results of this situation in a higher rate of social maladjustment and family disorganization. I do not believe the facts warrant that conclusion. I am constantly amazed at the lower number of Lutheran admissions to the State Hospital [where this letter writer is a chaplain]. If there is a causal relationship between mental illness and environmental stress, the number of Hummels who break under the strain should be much greater.

There are some very real problems, perhaps not unique, but pronounced in this area. Anxiety is widespread. We have few industries which are so well established that an employee can feel secure in his [illegible] There are not enough industries to ab[sorb] the surplus of labor and thus the fea[r] being laid off is an ever-present threat, [par]ticularly to the older workers. Homes [are] not overcrowded but as a rule too large[.] the widow or elderly couple who find [the] maintenance of an old homestead a phys[ical] and financial burden.

Overindulgence in alcohol is common [but] creates far more serious problems [than] gambling. The ethnic background of [our] population accounts for many mixed [mar]riages. It would still be exaggerated [but] perhaps more accurate to say that hal[f] two-thirds of our weddings involve a [Ro]man Catholic partner. There is no deny[ing] we have our share of Kallikak families [in] our congregations but they are not typ[ical] of the Lutheran constituency of this distr[ict].

(REV.) CARL J. SCHINDLE
Wilkes-Barre, Pa.

SIR: The Pottsville District of the M[inis]isterium of Pennsylvania wishes to lodg[e] protest against the article, "Coal Cou[ntry] Crisis." The district at a recent meeting [ex]pressed the opinion that "it is a very un[true] picture of the actual situation in the ar[ea] and felt that this article should be retrac[ted] in some form or other."

(DEAN) WALTER H. GUIGLEY
Ringtown, Pa.

SIR: The pastors of the Wilkes-Bar[re]-Scranton Lutheran pastoral association f[eel] that "Coal Country Crisis" does not coinc[ide] with our experiences or observations in t[he] district. The family depicted in the arti[cle] is not "typical" of those in any of the congregations represented in this associati[on].

(REV.) KARL LUTHER MUMFORD
Scranton, Pa.

SIR: Thank you for the good story on t[he] family in the coal regions. We used to li[ve] there and know how true the story is. Pa[s]tors and people have hard work to do in t[he] churches and are to be thanked for th[eir] faithfulness.

CARL CHRISTMAN
Shoemakersville, Pa.

First Worship Service Held for Mission at Anchorage

By OLIN G. DASHER

EATTLE — First worship service of the posed ULCA congregation in Anchorage, ka, was held Nov. 15 with 96 persons nding in a rented building. The new *ice Book and Hymnal* was used.

astor Floyd R. Brause arrived in An- age last August, conducted a survey and ted a parsonage. An active steering mittee helped arrange for the opening ervices. The congregation is negotiating a site on which to build a church, in the loping area of Rogers Park.

young people's confirmation class and dult class have been organized, and it is d that organization with about 100 members can take place before Easter . Sunday school classes began Nov. 29.

School for Retarded Children

CHURCH SCHOOL for retarded children be established in Good Shepherd ch, Bow Lake (Seattle), it was an- ced by Pastor Richard I. Crossland.

The school will be a co-operative effort with the Greater Seattle Council of Churches. It will meet every Saturday morning. Workshops for teachers will be held for several weeeks before classes begin, and bi-monthly while the school is in session.

AUGUSTANA LUTHERANS are building a new church for Gloria Dei congregation in the Coos Bay-North Bend area of Oregon.

Released-Time Classes Upheld

STATE SUPREME COURT of Washington ruled that public school pupils may be released early to attend religious education classes. But it said these classes must be held in churches or other non-school buildings, and may not be promoted or discussed in schools.

Constitutionality of a released-time program in Spokane elementary schools had been challenged.

sion developer Floyd Brause preaches at first service in temporary quarters at Anchorage

Breaking bread together, church members are in mood to heed presentation of finance progr

"His Love . . . My Response"

Iowa Church Stimulates Stewardship at Dinner Meetin

"His love . . . my response"—this is the theme of the stewardship program in St. John's Church, Des Moines, this year. More than 60 laymen and laywomen of the congregation worked together to outline and carry through the plan.

One-sixth of the congregation was invited to each of six dinner meetings in October. This made it possible for the group to be of a size adaptable to the dining room of the church. Invitations went out by mail and the men of the telephone committee followed them up.

People entering the church before dinner were greeted, given a "stick on" name tag, an envelope with their pledge card in it, and were given the opportunity to get acquainted.

After the dinner, everyone moved to the nave. The meeting opened with prayer, then laymen began with the presentation, item by item, of the 1960 budget.

Visual aids were presented through two projectors. One projector contained slides of the budget items. The other projector showed color slides of activities related to them. By means of a simple "overlay" simultaneous slides were combined.

Carthage College chapel was overla along with others, with the slide concern apportionment. The interior of the nave overlaid with the figure proposed for decorating.

At the conclusion of this portion of presentation, Dr. Henry W. Opperm senior pastor of St. John's, spoke bri about the love God has shown to us and response which we are able to make that love.

Finally, a reproduction of the 1960 pl card was thrown on the screen before assembled congregation. The mechan details of how to fill it in properly in portion to income were reviewed, and m bers were asked to do so at that time. T the cards were gathered, blessed at the al and the congregation was dismissed with benediction—before eight o'clock.

It is felt that one of the advantages this presentation is that it gives so m the opportunity to hear, first hand.

was in the mind of the budget committ- when it drew up a $185,000 budget for . It also presented the opportunity for numbers to participate in the plans preparations for the dinner meetings, in speaking their minds before the ps assembled.

he slides shown were another indication rong lay-participation. Some were ob- d from other sources, but most of them prepared by two men in the congrega- They had been taking pictures all year eparation for the event.

ecial nights were set out for the attend- of youth. Their week-night youth pro- s were co-ordinated with the steward- dinners. Those who were confirmed e their pledges along with the adults. her night was reserved for the choir to d—a night of their regular practice.

OT ALL MEMBERS of the congregation attended one of these presentations in wo years in which they have been used. year's attendance was 1,041. Average e made at one of the dinner meetings

des put the facts simply and strongly

Budgeted: Instruction for three-year-olds

last year was $137. This year it was $163. Average pledge made last year apart from the dinner presentations was $80.

Many times the question has been raised whether the cost of the dinners is justified. Some members have objected. But pledges turned in at the dinners leave no doubt about the success of the project. It would cost just as much to cover the congregation through an every-member visitation.

Members of St. John's who have participated in these dinner-presentations feel there isn't anything about them that a smaller congregation couldn't do just as well.

The cost of the dinners and of the literature would be proportionately less for them. There are a lot of amateur photographers in every congregation just waiting to be asked to take pictures. A good copy photographer can prepare white-on-black slides of the budget.

By mail invitation and the work of a telephone committee, the members can be rounded up, through reservations, for as many dinners as would be necessary.

INDIANA

Fort Wayne Congregation Moves to Better Location

By WILLIAM L. PIFER

INDIANAPOLIS — St. Matthew's Church, Fort Wayne, has purchased a new five-acre church site on Highway 30-33, replacing a site purchased in 1954. The house chapel built on the first site last year will be sold or converted to a parsonage.

Decision to move was made after a study by synod officials and a congregational committee, which found the old site was not readily accessible to the growing northwest edge of the city.

"The new site will enable us to serve many more people," said the mission's Pastor Allan T. Wallace. A building fund drive is underway, and ground for a first unit is expected to be broken within a few months.

Albion Church Breaks Ground

ST. MARK'S CHURCH, Albion, broke ground for an addition to the church on Nov. 1. The two-story structure will contain classrooms, pastor's study, a chapel, altar guild room and sacristy.

The interior of the old church building will be remodeled early next year. Work is scheduled for completion about April 15, said Pastor C. Donald Richter.

MT. PLEASANT CHURCH, of the Albion Parish, rededicated its enlarged and modernized church building on Nov. 22. Dr. Walter M. Wick, Indiana Synod president, spoke. The $16,000 project included a two-story addition to replace the belltower narthex.

MESSIAH CHURCH, Fort Wayne mission organized in April, 1958, held a congregational dinner Nov. 13 to launch a building fund drive. The church has purchased a site at Meyer and Stellhorn Roads, and an architect has been retained. The pastor is the Rev. John Frank.

MEMBERS of St. Paul's Church, Mid bury, and other friends honored Dr. M Teters on the 40th anniversary of his m cal practice in the northern Hoosier t Synod President Wick, former pastor of church, was master of ceremonies.

Television Facilities Dedicated

ST. MARK'S CHURCH, Evansville, c cated its televising facilities on Nov. 8, Dr. Wick as the speaker. St. Mark's is lieved to be one of the first ULCA chur to telecast worship services weekly.

ST. PAUL'S CHURCH, Richmond, celebr its 107th anniversary on Oct. 25.

ST. JOHN'S CHURCH, Montmorenci, dedicated its remodeled church, with Wick preaching. The pastor is Lewis W enberger.

PENNSYLVANIA

Mitterling Named Dean at Th

GREENVILLE, PA. — Appointment of Philip I. Mitter as dean of T College was nounced by P dent Fredric Irvin. Dr. Mi ling succeeds Frederick M. B er, who resigne become presi of Hartwick lege.

DR. MITTERLING

Dr. Mitterli now assistant fessor of history at Hobart and Wil Smith Colleges, Geneva, N. Y. He assume his duties at Thiel with the be ning of the second semester. He also teach two sections of American histor

A native of Altoona, Dr. Mitterling graduated from Muhlenberg College earned his M.A. and Ph.D. degrees at University of Illinois. He is the autho a new book, *America in the Antarctic to 1840*, published last month.

ssavant Hospital Gets w Site in North Hills

By LUTHER E. FACKLER

TTSBURGH—Passavant Hospital has been n a 42-acre tract in North Hills on which w hospital was built.

ift of the land worth approximately),000 was announced at a dinner by Lee Zonge, president of the Passavant Hos- board. It is on Babcock Boulevard, Landless Township.

ne donors are Mr. and Mrs. Robert G. son, in memory of Mr. Jackson's aunt, h Jackson Black. The Jacksons are one ittsburgh's early families, having settled in 1837.

ne move of the hospital from its present ion at Reed and Roberts Streets has under consideration for several years. North Hills location was chosen be- e of the community's need for a hos-

the dinner on Oct. 27, six newly ed North Hills women's auxiliaries of hospital were welcomed. Four new bers of the corporate body also were duced: P. M. Fleming, Frank H. ter, James C. Lear and Austin J. Pad-

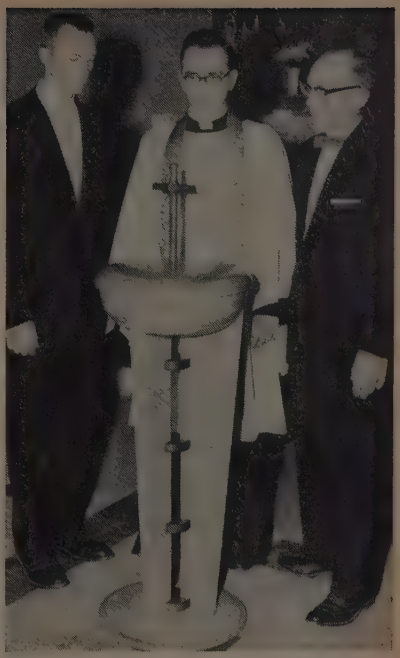
ading Has Its Parade

By ROBERT SCHOENERT

ADING, PA.—Reading's annual religious stmas parade has been salvaged after er reports that the event might be can- d.

ne Reading Junior Chamber of Com- e, sponsor, decided to hold the parade ne afternoon of Sunday, Dec. 13. Earlier, Jaycees indicated the event might be doned because of the decreasing number oats during the past several years.

add more floats to this year's event, Jaycees allowed any interested organiza-



Baptismal font at St. Paul's, Jefferson, Ohio (Pittsburgh Synod), was designed by Paul Lekander (left) and built by Clair Calaway (right), shown with Pastor Donald Hebrank

tion to enter if it avoids commercialism and sticks to the theme of "Putting Christ in Christmas."

Previous parades had been open only to churches and groups with religious aims. The parade in 1950 was the first of its kind to be held in the nation.

KUTZTOWN DISTRICT held an Every-Member Visitors' Training Conference in the Lutheran Home at Topton. Earl Henry, associate stewardship secretary of the Ministerium, spoke.

CHURCHES in the West Berks Lutheran District will hold an Evangelism Mission Feb. 21 to 24. Plans are being made for a combined mission rally Feb. 28, at a site yet to be determined.

Dr. Seegers Will Retire As Muhlenberg President

ALLENTOWN, PA.—Dr. J. Conrad Seegers announced Dec. 1 that he plans to retire soon from his post as president of Muhlenberg College.

The announcement came on his 66th birthday, at the December meeting of the Muhlenberg board of trustees.

Dr. Seegers said he wanted his retirement to take effect either Aug. 31, 1960, the end of the current academic year, or Jan. 31, 1961, the end of the first semester of the next school year.

"The reason for the variance of date is to see how much time the trustees want in finding a new man," he explained.

Age is the reason for his retirement. In a letter to board chairman George B. Balmer, Dr. Seegers wrote:

"I want to leave before I have slipped too much. I would far rather have my leaving noted with some regret than with enthusiastic approval and general rejoicing."

Dr. Seegers has been Muhlenberg's president since March 1953. Its sixth president, he is the only alumnus to hold the post.

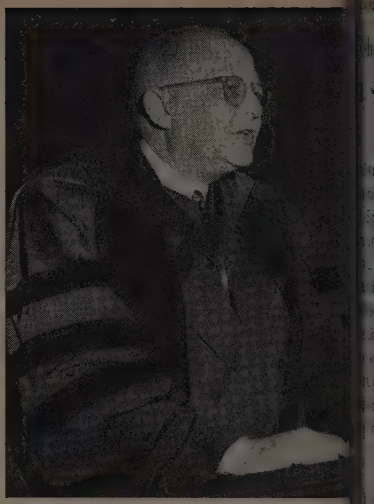
He says he has no immediate plans. He and his wife, Hazel, have a home at Cape May, N. J., that they plan to live in upon retirement.

In an interview, Dr. Seegers cited three major accomplishments during his years as president.

"The one most people think most important, and I would put third, is that the college is in a sound financial position.

"We've eliminated a three-quarters of a million dollar debt. We've put one and three-quarter million in buildings and other campus improvements, and they're all paid for. We've increased the endowment by half a million and balanced our budget on five successive years.

"Secondly, during this period the church has manifested a greatly increased interest in the college. Our church relationship has been strengthened and cemented.



DR. J. CONRAD SEEGERS

"Our academic standards have been c siderably stepped up—and I think th most important. We've assembled a str and loyal and harmonious faculty."

It was also during his administration t co-education was introduced (1957) and t the Ministerium of Pennsylvania conduc a $1.5 million campaign for the college

Dr. Seegers is a son of the late Rev. J Conrad Seegers, a Lutheran pastor and ulty member at Mount Airy Seminary.

He was a high honor student of the M lenberg class of 1913. He holds a ma of arts degree from Columbia Univers and a doctor of philosophy degree from University of Pennsylvania.

He has been a prep school instructor a college professor in English, a princi and assistant superintendent in the Wilmi ton, N. C., public schools.

From 1927 until he came to Muhlenbe he was at Temple University, rising fr the post of instructor of education to t of dean of the Teachers College.

He has served on the Board of Hig Education of the United Lutheran Chur

built Church Dedicated

St. Paul's at Ardmore

By CARL W. WEBER

HILADELPHIA—Rededication of St. Paul's rch, Ardmore, took place Nov. 15. Dr. Eppling Reinartz, secretary of ULCA, ched. Pastor Donald G. Doll was as- d in the service by the Rev. Elton P. ards, Jr.

Vork began last June on alterations in chancel end of the church, and installa- of new lighting. Complete new chancel iture and pews, and a new 46-rank organ were installed. The entire project more than $100,000.

Oreland Church Dedicated

HRIST CHURCH, Oreland, dedicated its church and educational building Nov. The contemporary structure, built at a of $190,000, seats 350 in the nave and in the choir. A 20-foot lighted cross e focal point in the sanctuary.

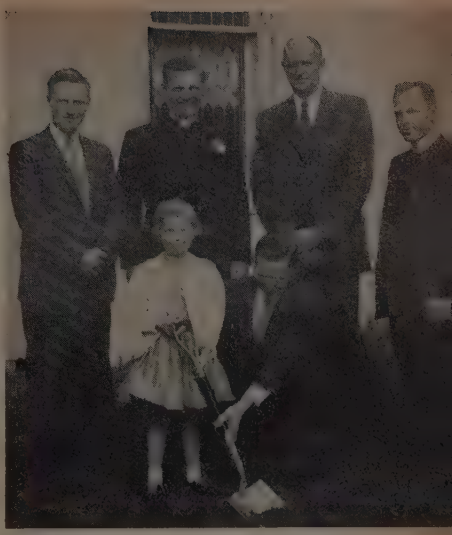
large auditorium beneath the church s 400. This and other rooms are used Sunday school departments.

r. Charles M. Cooper, president of the nsylvania Ministerium, preached at the catory service. Pastor Kenneth W. Zim- man was assisted by the Rev. Frank W. , Jr., of the Board of Parish Education a member of the congregation.

EN'S AUXILIARY of Philadelphia Semi- met Nov. 6 in Hagan Hall on the Mt. campus. The yearly payment of $4,000 made to augment the seminary's main- nce budget.

arl V. Souders was elected secretary to eed Howard O. Rappold, and Wilbur Zieger was elected treasurer succeeding is W. Moxey, 3d.

HE ORIGINAL church structure and car- e sheds, built in 1818, will be removed make space for the new parish hall of Church, Flourtown (Philadelphia). und was broken for the project on Nov.



Groundbreaking at Flourtown: Sunday School Superintendent John Schnell assists Debra Wood with spade; looking on are building chairman Luther Locker, Pastor William Nye, builder C. Raymond Lukens and Dr. Norquist

1. The speaker was Dr. Leroy Norquist, of the Board of Parish Education of the Augustana Church.

Housewarming at Community Center

CHRIST-BETHLEHEM Lutheran Community Center, in North Philadelphia, held a housewarming on Nov. 8 to formalize opening of the newest agency of the Pennsylvania Ministerium, urban church program. Dr. Claude Schick, Ministerium secretary, spoke.

First anniversary of the Tioga Lutheran Community Center was held Oct. 29.

ST. PAUL'S CHURCH, Olney, observed its 89th anniversary Nov. 8. Pastor Martin Wisznat preached.

ST. MARK'S-TEMPLE CHURCH, Clifton Heights, held a congregational dinner Nov. 7 to launch a three-year building fund drive.

MEMBERSHIP enrollment dinners of the Lutheran Social Mission Society will be held Jan. 28 at Temple Church, Brookline, and Feb. 2 at St. John's, Melrose Park.

"Inreach" and Depth Mark Synod Evangelism Mission

By RALPH I. SHOCKEY

TRENTON—In evaluating the recent synod-wide Evangelism Mission, Chairman Warren S. Harding, said that "on practically every front this mission was one of inreach and depth of evangelism, rather than outreach. One saw mostly 'old timers' at our services."

Some pastors felt "it made a stronger appeal to fewer persons," and others felt "we must become more person-centered rather than group or mass minded, if evangelism is not to bog down on the parish level."

From a statistical point of view, 82 churches participated during the mission Oct. 18-21. The total attendance was 21,606, with 196 enrolled in the pastors' classes.

Pastor Harding was assisted by Pastors Arthur Hecht, Robert Peterson, Howard Norris, and Atwood Smith, as area chairmen.

Choral Group Aids Unity

LUTHERAN CHORAL SOCIETY of Bergen County, with members from ten intersynodical churches, presented a portion of Handel's "Messiah" Dec. 5 in Redeemer Church, Dumont, and Dec. 12 in Our Saviour Church (Missouri Synod), Fair La[wn]. Dr. George F. Harkins, assistant to president of the ULCA and pastoral advi[ser] feels this is another step toward Luther[an] unity. Donald W. Thomas, Glen R[idge] directs the group.

A COMMITTEE of five clergymen in Phillipsburg area is studying settlem[ent] plans for the Ingersoll-Rand strike which affecting many families in the commun[ity]. Pastor Warren S. Harding convened group including two Roman Catholic prie[sts] one Methodist and a Presbyterian minis[ter].

36 Per Cent of Budget Needed

NOVEMBER STATISTICS released by treasurer of synod indicate the necessity raising 36 per cent of the synodical bud[get] during the next month if 100 per cent is be attained. The LWA deficit is appro[x]mately the same.

ST. MARK'S CHURCH, Hackensack, d[e]cated a new edifice, Oct. 18, with the R[ev.] George W. Ricker, Jr., presiding.

THE REV. DANIEL W. SPANGLER, associ[ate] pastor at Redeemer Church, Ramsey, become mission developer in East Bru[n]wick. He began his official duties with BAM, Nov. 16.

DR. DONALD L. HOUSER, executive sec[re]tary of the Board of American Missio[ns] spoke at the annual thank offering serv[ice] of the ULCW in The Saviour Church, T[ren]ton, Nov. 22.

Burning of $120,000 mortgage new educational building Church of the Saviour, Hadd[on]field, is shown here. From l[eft] William Storck, Pastor Floyd Paules, David Shantz, W. Rob[ert] Davis and Chairman Robert Ch[ris]

DERSHIP TRAINING SCHOOL for the ern Conference will be held Jan. 11 h Feb. 15, in St. Mark's Church, n.

Service Book Use Analyzed

QUESTIONNAIRE about the use of the *Service Book and Hymnal* was cir- d among the synodical pastors by the Heinz Kugler, pastor of St. Mark's h, Elizabeth. Some interesting results obtained from 115 pastors who re- ed.

service is used in 75 congregations 8 plan to use it. The first setting is y 62 and the second by 15. Old Testa- lessons are read regularly by 45 and 16 use them. The Prayer of the Church d regularly by 19 and 10 never use it. s of the service are intoned by 12 and not; 10 do this on their own initiative the suggestion of the congregation. ently 11 congregations favor intoning and 25 are opposed to it—some 25 have mixed opinions.

One of the hymns missed most in the new hymnal is the old CSB 117, "Christ is Risen! Alleluia!" Omission of the printed lessons in the hymnal is acceptable to 28 pastors but objectionable to 61. It is generally objectionable to 52 congregations and acceptable to 21.

Pastor from Berlin Called

CAMDEN—A pastor from Berlin, Germany, has been called by Nazareth Church here to serve its German-speaking members. He is the Rev. Herbert Kitscha.

During the war he was a hospital chaplain. Captured by the U.S. Army, he was turned over to the Russians and imprisoned by them for more than three years.

Returning to Berlin, he had to rebuild his church, which had been destroyed by bombing.

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Clergy at Utica ceremony: Herman B. Miller, W. Aubrey Arlin, Edward F. Weiskotten, Joh
Sprock (pastor), F. Eppling Reinartz (speaker), William C. Holte, Edmund A. Bosch, A. J. Schi

NEW YORK

New Zion Church Building Dedicated in Suburb of Ut

By HOWARD A. KUHNLE

BINGHAMTON — Dr. F. Eppling Reinartz, ULCA secretary, was the speaker for the dedication of the new building of Zion Church, New Hartford (Utica), on Nov. 1. Dr. Reinartz referred to the church as "an edifice of beauty" and said, "I am glad you built on classic lines. Some of the buildings we are putting up in different parts of the country, and calling churches, make my heart sink."

On Nov. 8, electronic tower bells were dedicated, together with the new Buhl pipe organ. Other memorials were dedicated Nov. 15. The 1959 confirmation was held on Nov. 22, and the first communion service in the new building was on Nov. 29.

Zion Church, established in 1842, is the oldest Lutheran congregation of Utica, and was formerly located in an old inner-city area. Dr. John H. Sprock has been pastor since 1950.

DR. CHESTER S. SIMONTON, of York, Pa., was the speaker at the 80th anniversary banquet of First English Church, Syra on Nov. 18. Dr. Frank H. Shimer, pa reports that the banquet was the clim a series of events.

The present building on lower J Street was dedicated in 1911, follow move from Salina Street in the business tion. Guests at the banquet included eran members Mrs. Harry Bruce and Bertha Strippel, who joined the cong tion in 1886. Members who belonge the old church on Salina Street were special recognition.

Mission Started at Rome

THE REV. GEORGE KENYON, pastor o Peter's, Verona, has started a new mi at Rome, where there had been no Nat Lutheran Council congregation. Attend at the first service on Sept. 27 was 15 whom 60 were from St. Peter's. Reg services are held at 9:30, with averag tendance in October of 30.

PILOT PROJECT, the only one in this
l, for the "New Life Mission" was held
rince of Peace Church, Binghamton,
Rev. Henry R. Brau, pastor. It closed
an evening of reports and evaluations
Nov. 23. The mission was under the
ion of Dr. Walter E. Bock, of the
rtment of Evangelism, Board of Social
ons.

ALFRED L. BECK, synod president,
speaker at the 21st annual dinner of
United Lutheran Laymen of Oswego
Onondaga counties, held at the Church
John and St. Peter Nov. 14.

FORMATION services reported include:
use, First English Church, Dr. Beck,
er; Elmira, Bethany Church of the
stana Synod; Triple Cities, Redeemer,
amton, the Rev. Edward F. Weiskot-
Syracuse, president of conference,
er.

s. MELVIN E. YEARKE, wife of the
of the host church, St. Paul's, John-
City, was elected president of the Cen-
Conference ULCW on Oct. 22.

ANOTHER ATTEMPT to familiarize the
rans of Syracuse with the new *Service
and Hymnal,* a Hymn Festival was
Nov. 22 at the Church of St. John and
ter, Syracuse. A massed choir sang
emonstrated especially hymns from the
mas, Easter and Pentecost seasons.

TRICT LUTHER LEAGUES held Unity
allies on Nov. 1 at Syracuse, Church
John and St. Peter; and Binghamton,
mer Church.

vorson Named Secretary Intercultural Outreach

W YORK — The Rev. Lawrence W.
rson has been named by the National
ran Council as assistant to the execu-
ecretary of its division of American
ns, with special responsibilities for
ltural outreach.

the past five years, Mr. Halvorson
een New York-Philadelphia area sec-
in the NLC's department for the Christian Approach to the Jewish People.

His primary task will be to study pertinent facts about cultural groups not normally reached by the church; to ascertain barriers and factors that hinder the church's ministry to them, and to discover successful experiences of the church in reaching them.

EUROPE
1960

June 25 to July 27 (Tour A)
August 13 to September 13 (Tour B)

TOUR A Oberammergau Passion Play and Europe

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Canadian Lutherans Plan Broader Welfare Program

WINNIPEG—The Canadian Lutheran Council adopted a record budget of $71,000 at their annual meeting Nov. 25 and 26.

The new budget was made 25 per cent greater than 1960 to allow the calling of a fourth student chaplain and inauguration of a new welfare program.

The welfare program will consist mainly in educating people in 700 affiliated congregations across Canada to help their neighbors out of trouble. An executive secr will be called at a salary of $7,900, ratification by the six bodies particip in the council. It is expected he will his new duties Jan. 1, 1961.

Main features of the new program parish committees, provincial council, dominion council, along with annual shops and a correspondence course.

The following officers were re-ele Dr. A. G. Jacobi of Kitchener, On president; the Rev. Otto A. Olson, Jr Saskatoon, vice president; the Rev. Ed Krempin of Calgary, secretary; and Walter A. Schultz of Winnipeg, treas

Next year's CLC meeting will be he Halifax, Nova Scotia, it was announce

More Student Centers Planned

TWO LUTHERAN Student Centers dedicated at Canadian universities an third student chaplain was installed d 1959, the council was told by the Rev. A. Olson, Jr., of Saskatoon, chairma the division of student service.

The center at London, Ontario, was cated in April, and that in Saskatoon, katchewan, in November. The Rev. He J. Keil was the third pastor to beco full-time chaplain to students. He is p in Edmonton.

The division's budgetary request $24,000 for 1961 would permit the ope of the fourth center in September of Chaplain John A. Vedell, now at Lon Ontario, would inaugurate the new in Montreal, where an estimated 26,00 dents attend three schools, and abou students indicate a preference for the theran church.

The division "proposes" that four o more centers be opened in the next de at Montreal, Vancouver, Winnipeg, either Kingston and Hamilton or Tor Ontario. Which of the latter three will pend upon what kind of working agree can be reached with the Missouri Sy which opened a $200,000 center at Tor last year.

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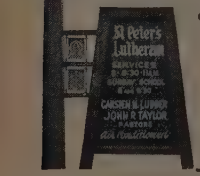

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Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

ortgage and $500,000 Church Burn Within a Week

TERLOO, ONT. — Even though their 000 church had burned the previous y, St. John's Church went ahead on 8 as planned.

y offered thanks to God for having only shortly before the final payment eir $175,000 mortgage. The mortgage een taken out in 1952 by the 2,400-er ULCA congregation to build new and remodel the 600-seat edifice. The ad been repaid in seven years, thirteen ahead of schedule.

otal of 900 worshipers crowded into arish hall, which suffered only smoke water damage, for the two morning es. Pastor Arnold L. Conrad preached Thanksgiving Under Fire" to a congre- still deeply moved from the events previous Sunday.

following Sunday services were held Waterloo Theater. Unused for two the theater had been cleaned up and d by 250 men of the congregation. y school met in the parish hall and in the nearby Kitchener-Waterloo Little Theater. Attendance hit 500.

The fire started about 2 A.M. Nov. 1. At 3:15 the 85-foot steeple fell, glowing like a Christmas tree, into the roofless auditorium. Police were required to keep the crowd of 2,500 at a safe distance. Paint was blistered on houses across the street. Within three hours the 76-year-old building, belonging to Waterloo's oldest (122 years) Lutheran congregation was a ruin. The cause was not determined.

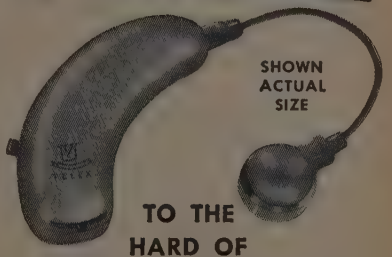
lget for 1960 Boosted

Canadian World Relief

NNIPEG — Canadian Lutheran World adopted a record budget at its annual ng Nov. 24. The 1960 budget of 00, 20 per cent more than 1959, allows ,000 increase to $28,500 in the amount ble for routine shipment of used cloth- ood and other relief supplies overseas. addition, the group created a $20,000 gency fund. This raises to $48,500 the nt available for shipping food and ng to needy areas next year.

e number of immigrants assisted with portation loans was much less than the year of 1954 when more than 5,000 e were helped in this way. Executive tary Clifton L. Monk reported that 88 ent of the money loaned to a total of 6 immigrants in the last twelve years een repaid.

FREE



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— CHANGES OF PASTORATE —

CANADA

LINDEMAN, HAROLD R. From Bethesda Church, Unionville, and Zion Church, Sherwood, Ont. To Belleville, Ont., mission developer.

FLORIDA

WEIDLEY, PAUL A. From Faith Church, Tampa. Retirement.

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DECEASED

DR. JAMES PRINCE BEASOM, former president of the Pacific South Synod, died Nov. 28 in Rialto, Calif. was 60.

Born in St. Paul, Minn., Dr. Be was a graduate of Muhlenberg College Pacific Seminary. He received his mast arts degree from the University of Was ton, and in 1943 received an honorary tor of divinity degree from Midland Co

Dr. Beasom was ordained in 1923, served congregations in Seattle until For the next ten years he was a prof at Glendale College. In 1937 he bec pastor of First Lutheran Church, Glen Calif., and served until 1945 when he elected the first full-time president of California (now Pacific Southwest) Sy He retired in 1954 because of disability

During his term as synod president, more than 50 new congregations were establis the communing membership of the s was more than tripled, the California theran Home for the Aged in Alhambra the synodical Camp Yolijwa at Oak were established. Dr. Beasom was also of the leaders in co-operating with Pacific Synod in founding Pacific Luth Theological Seminary at Berkeley.

From 1946 to 1958 Dr. Beasom w member of the Board of American Missi and was primarily responsible for dra the attention of the church to the g mission opportunities in the West.

Following retirement as synod presid Dr. Beasom served a term as pastor of Mary's Lutheran Church in London, land, under assignment of the Luthe World Federation. In recent years he interim pastor of the Church of the C in Rialto, leading this congregation to ganization and continued to give guida while the young congregation conducted first building project.

Surviving are his wife, the former He Olive Kirkerod, and twin sons, James Pri and Ralph Denis, both doctors of medici

The funeral was held Dec. 2 at F

, Glendale. Officiating were Dr. Carl nbert, Pacific Southwest Synod presi- he Rev. Karl Kniseley, president of thern Conference and pastor of First ; the Rev. John G. Simmons, synod ry; Dr. H. Paul Romeis, synod mis- perintendent; and the Rev. Quentin n of San Diego. Burial was in Forest Cemetery, Glendale.

REV. WILLIAM CROCKETT , 81, died in a Winston-Salem, N. C., l on Nov. 25. He lived at Rural N. C., since his retirement in 1932. or Buck was a graduate of Roanoke and Southern Seminary, and was d in 1909 at Bristol, Va. He served tes in Virginia and North Carolina. is survived by his wife, the former eigh Conduff; and three daughters, Helen Overstreet, of Salem, Va.; Mrs. d Fulk, of Rural Retreat, Va., and Virginia Smith, Oklahoma City, Okla. eral service was conducted Nov. 27 in th Church, Rural Hall, N. C., by Earl K. Bodie, the Rev. Howard and Dr. F. L. Conrad. Burial was in view Memorial Park, Rural Hall.

REV. HERMAN G. STUEMPFLE, 4, died Nov. 22 in Hughesville, Pa. d been pastor of Trinity Church, sville, for 32 years.

or Stuempfle received his bachelor of d bachelor of divinity degrees from hanna University, and was ordained liamsport in 1922. He served Grace , Clarion, until 1927 when he was to the Hughesville charge.

iving him are his wife, the former Wolfe; a son, the Rev. Herman G. fle, Jr., of the Board of Social Mis- taff, and a daughter, Jean Louise.

eral service was conducted Nov. 25 nity Church, Hughesville, by Dr. F. Putman, president of the Central lvania Synod, and the Rev. C. Elwood , president of the Susquehanna Con- . Burial was in Wildwood Ceme- Williamsport.

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• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon (on Mondays or Thursdays) to be served during their visit must make this arrangement in advance.

IN CONCLUSION

I HOPE I won't have to decide next November whether to vote for Senator John Kennedy for the U.S. presidency. So far I'm not impressed by him as a great statesman. The situation next fall depends on 1) whether the Democratic party nominates him, and 2) who is nominated by the Republicans.

Since there is great uncertainty on both of these points, I'm not yet thinking much about the 1960 election. In any case if I were to refrain from voting for Senator Kennedy it would not be because he is a Roman Catholic.

Sooner or later a Catholic will be elected to the U.S. presidency. Maybe some time a Lutheran will be elected. This is as it should be in a democracy. Anyone born in the U.S. who is 35 years old is eligible for the office.

However, until about 1920, both Lutherans and Roman Catholics were pictured by many Americans as immigrants. Often when a Lutheran became prosperous he joined an Episcopal or Presbyterian church to improve his social position. Under such circumstances membership in a group which was considered "foreign" was a disadvantage in running for office—except in unusual places such as New York City or Minnesota.

NOW THE situation has changed. The "foreign" label has worn off. Neither Lutherans nor Roman Catholics are now as numerous in the U.S. Senate, for instance, as church membership statistics might lead us to expect. But, according to the law of averages, they will probably soon be in all public offices in proportion to their numbers in the population.

There is a special problem, though, regarding election of a Roman Catholic to the presidency. We have becom customed to Catholics being gove or senators. But the presidency is dramatic. Would a Catholic "tak ders" from the Pope?

We give the Roman Catholic C credit for keeping its people und discipline more faithfully than estants are kept by their churches. we all know that the Roman Ca Church has been in politics for years. The Vatican has a court to w many nations send ambassadors. A Vatican, we are told, an ambassado pick up much secret information.

THE FACT IS, the Roman Cat Church has overplayed its role in po so many times that it has learned it son. Even in Italy in the 19th ce the reaction against papal politics w great as to bring an anti-church go ment into existence. If a Roman Cat president of the U.S. were to do any which reflected Vatican influence would be in serious difficulty. He w be keenly aware of this danger.

Only in recent decades has the Ro Catholic Church had experience in existing with democracies. Its pol triumphs of the past were won thr making deals with kings and dicta But this ancient church gradually le its lessons.

It would be hard to imagine the trying to tell such Catholics as Ko Adenauer or Charles de Gaulle ho govern their countries. The church w be wise enough not to seek to impos pressures on a president of the U States. The Roman Catholic Church vives by learning how to adapt to ch ing circumstances. In fact, before m years, it will find some graceful wa backing out of its antiquated atti on birth control. —ELSON RU

Hark, the herald angels sing glory to the newborn king. Peace on earth and

mercy mild. God and sinners reconciled. Joyful all ye nations rise. Join the

triumph of the skies. With the heavenly host proclaim Christ is born in Bethlehem.

A Joyous Christmas
LUTHERAN BROTHERHOOD

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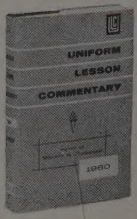
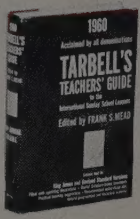
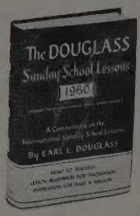
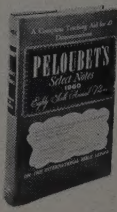
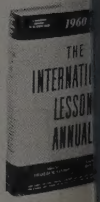
1960 Lesson Commentaries











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